



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

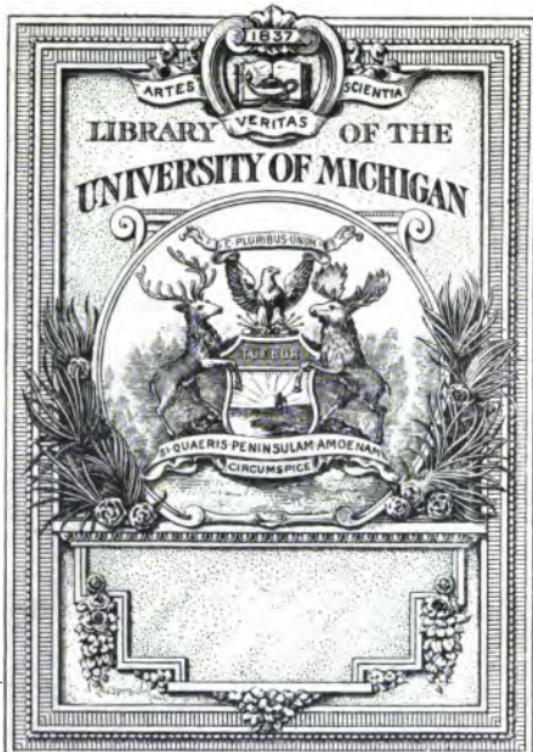
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

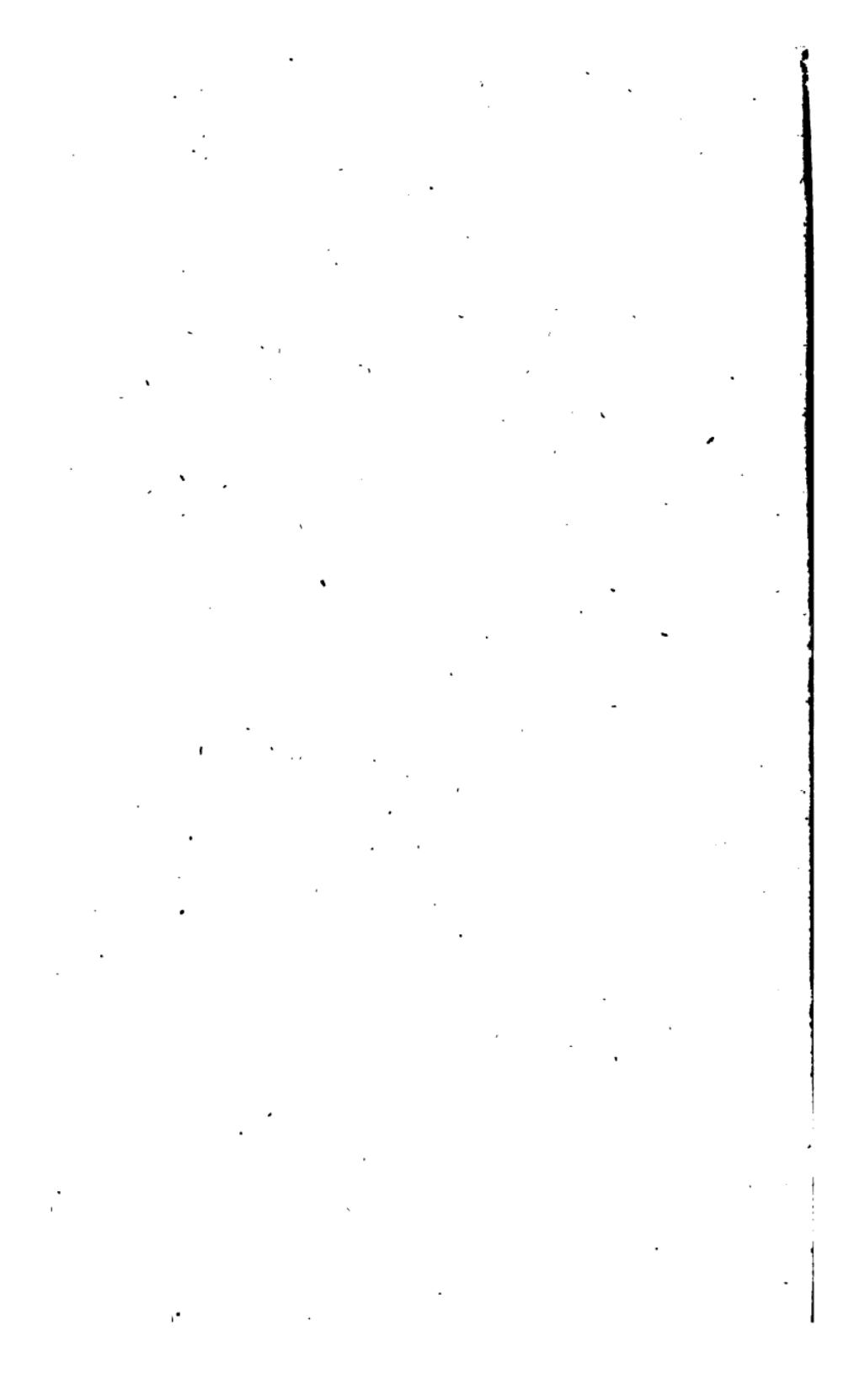
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

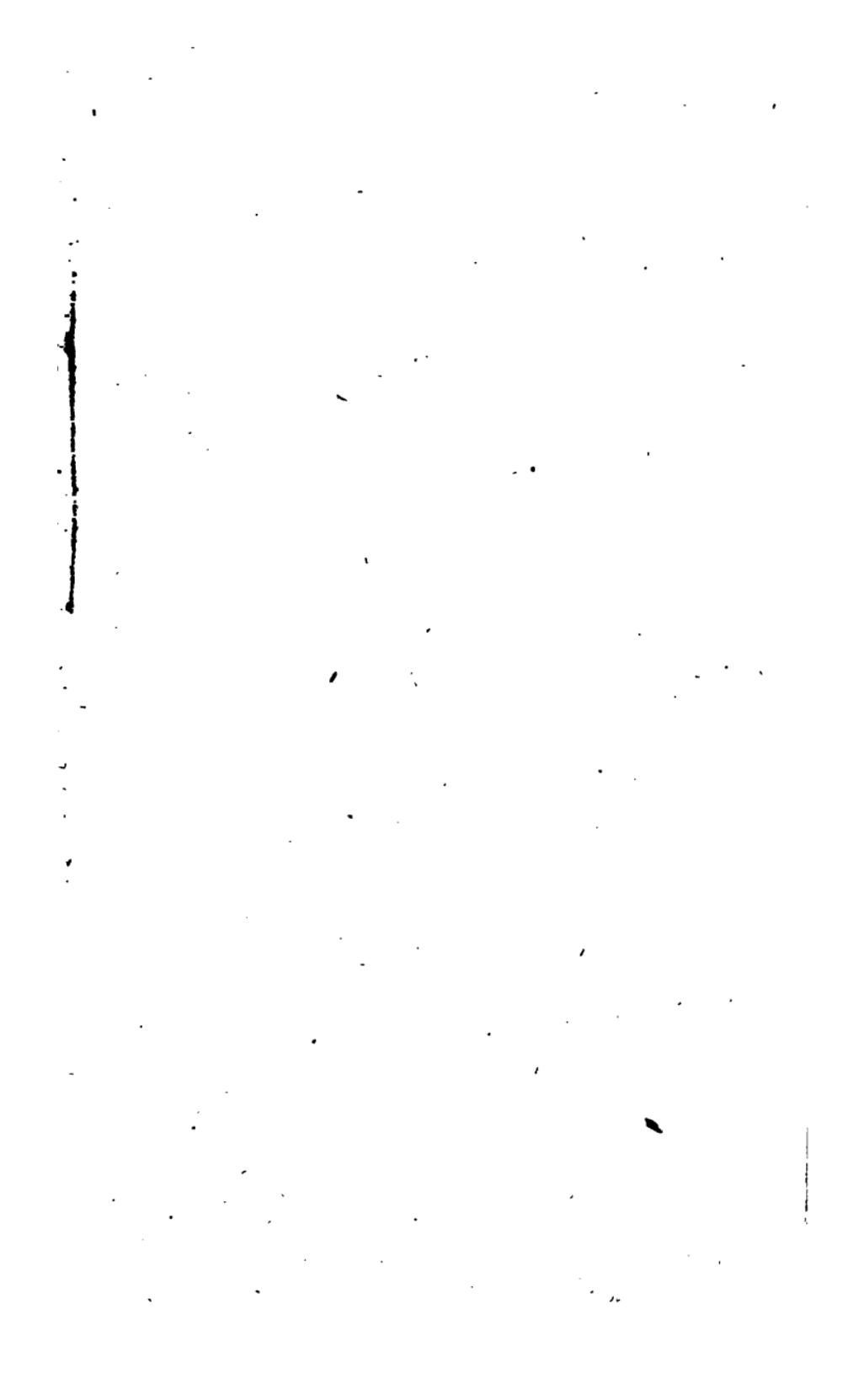
About Google Book Search

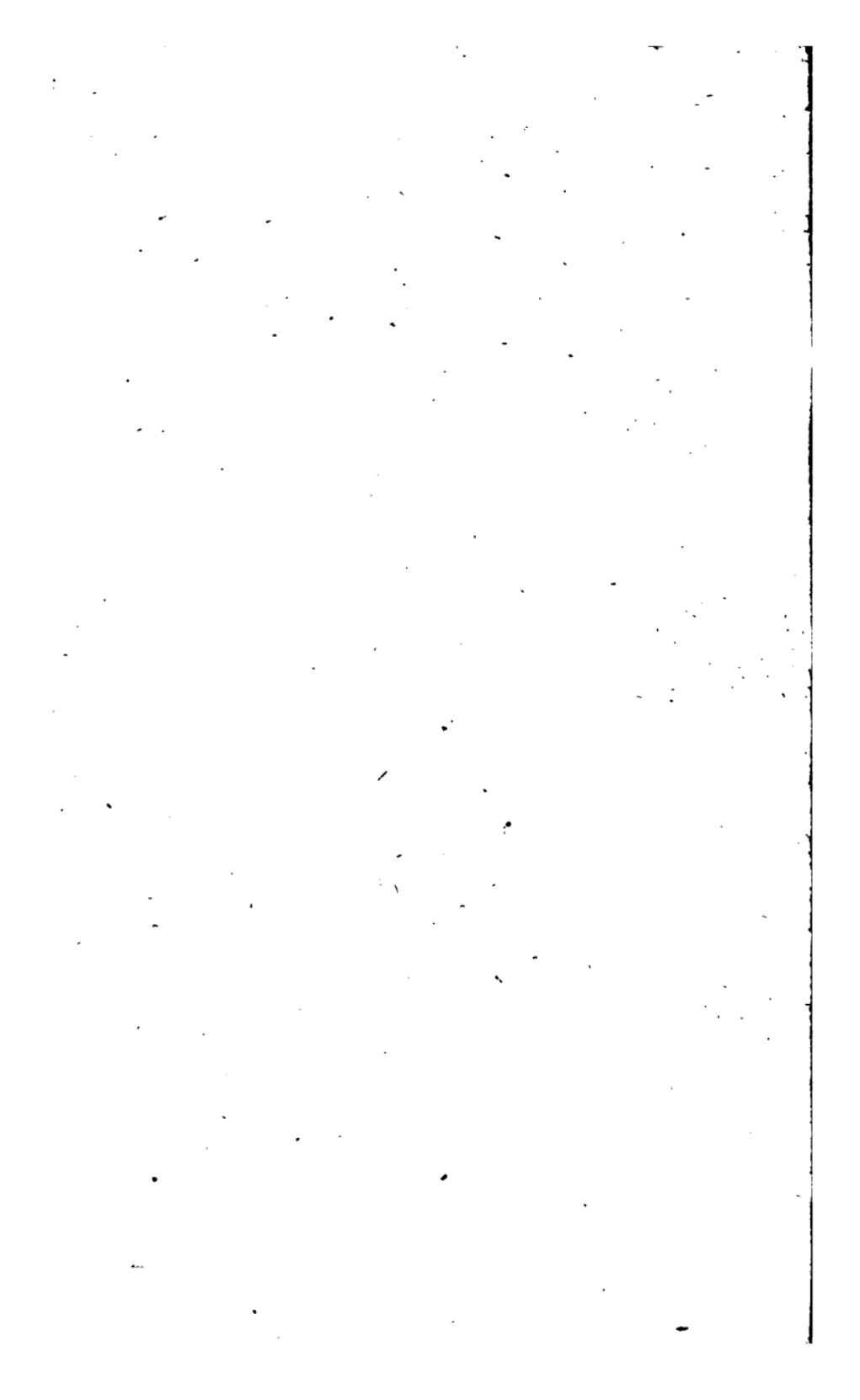
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



DA
320
H28
1792







NUGÆ ANTIQUÆ:
BEING A
MISCELLANEOUS COLLECTION
OF 68202
ORIGINAL PAPERS

In PROSE and VERSE:

Written in the Reigns of HENRY VIII. Queen MARY, ELIZABETH; King JAMES, &c.

BY SIR JOHN HARINGTON,
The Translator of Ariosto, and others who
lived in those Times.

SELECTED from AUTHENTIC REMAINS

By the Rev. HEN. HARINGTON, A. M.
Of QUEEN'S COLLEGE, OXON.
And Minor Canon of the Cathedral Church of
NORWICH.

A NEW EDITION.

VOL. III.

*Non Potes in Nugas dicere plura meas
Ipse ego Quam dixi—
Novimus esse Nihil.*

MARTIAL.

LONDON:

PRINTED FOR T. CADELL, IN THE STRAND;
AND L. BULL, AT BATH.

M,DCC,XCII.

A FIFTH VOLUME is preparing with all
Expedition,

T O T H E

Rev. Doctor JOHN LLOYD,

Dean of the Cathedral Church of Norwich,

This Volume is respectfully inscribed,

In Acknowledgment of the many Favours received

By his obedient Servant,

The EDITOR.

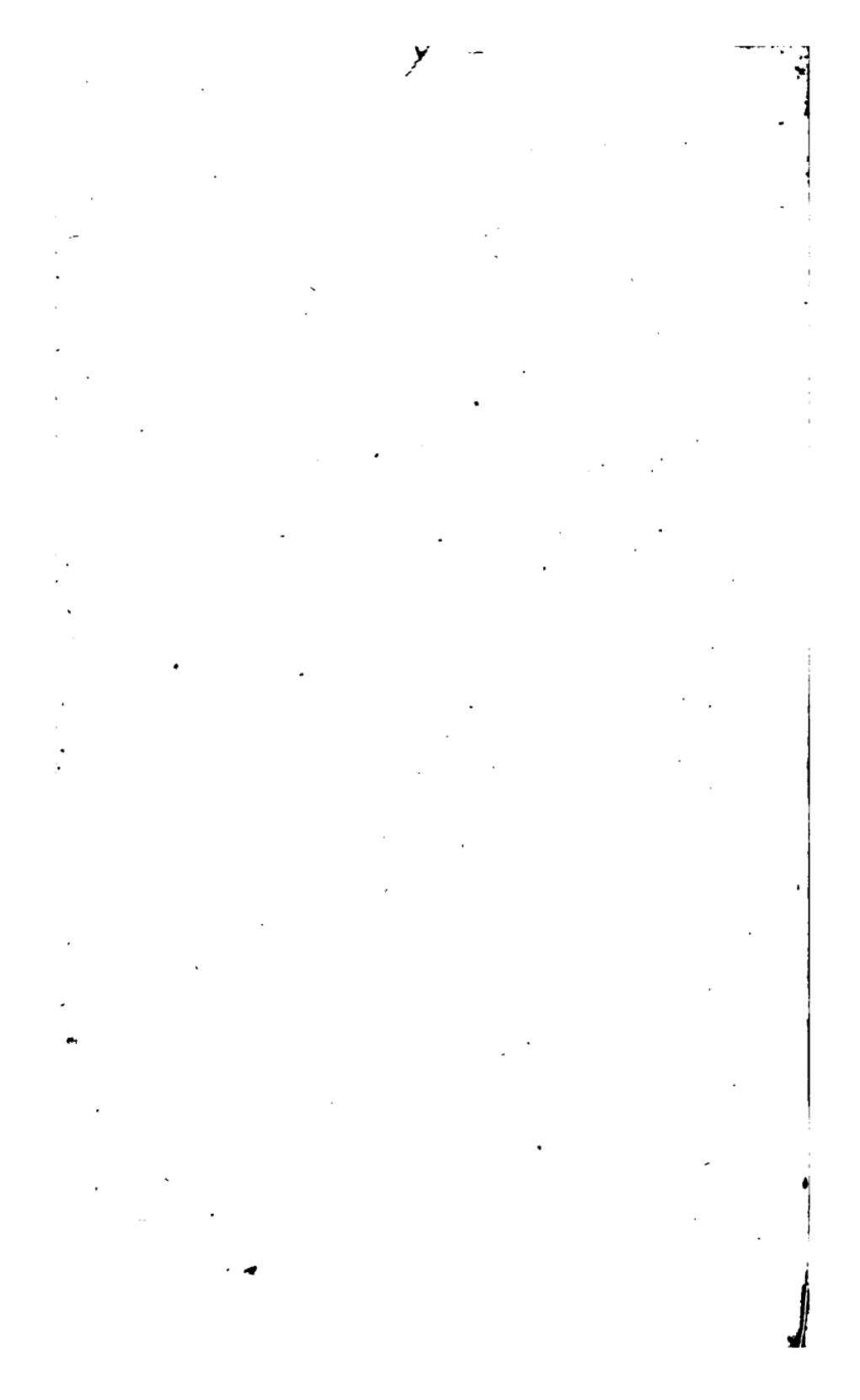
NORWICH.

Jan. 1, 1779.

VOL. III. -

A

THE



T H E

C. Q. N. T. E. N. T. S.

LETTER from Mr. Hyde, afterwards Earl of
Clarendon, to the Lord Poulett, 1660 — Page 1

The Lord Poulett's Answer to Mr. Hyde, — 4

The County of Somerset to those of his Majesty's Coun-
cil, or others; in respect of the hard Case of John
Harington, Esq. — 7

Mr. Cheeke to the Duke of Somerset, Lord Protector
in the Reign of Edward the VIth — 9

Mr. Cheeke to King Edward — 16

Mr. Cheeke to Gardiner, Bishop of Winchester — 21

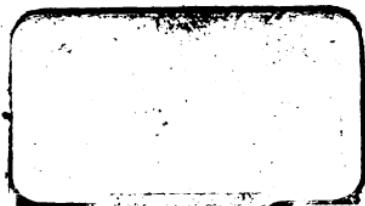
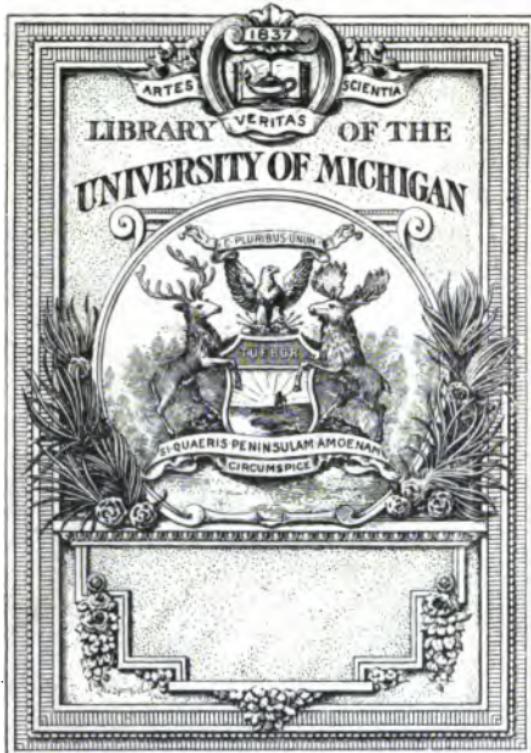
Mr. Cheeke to Sir John Mason — 26

ii C O N T E N T S.

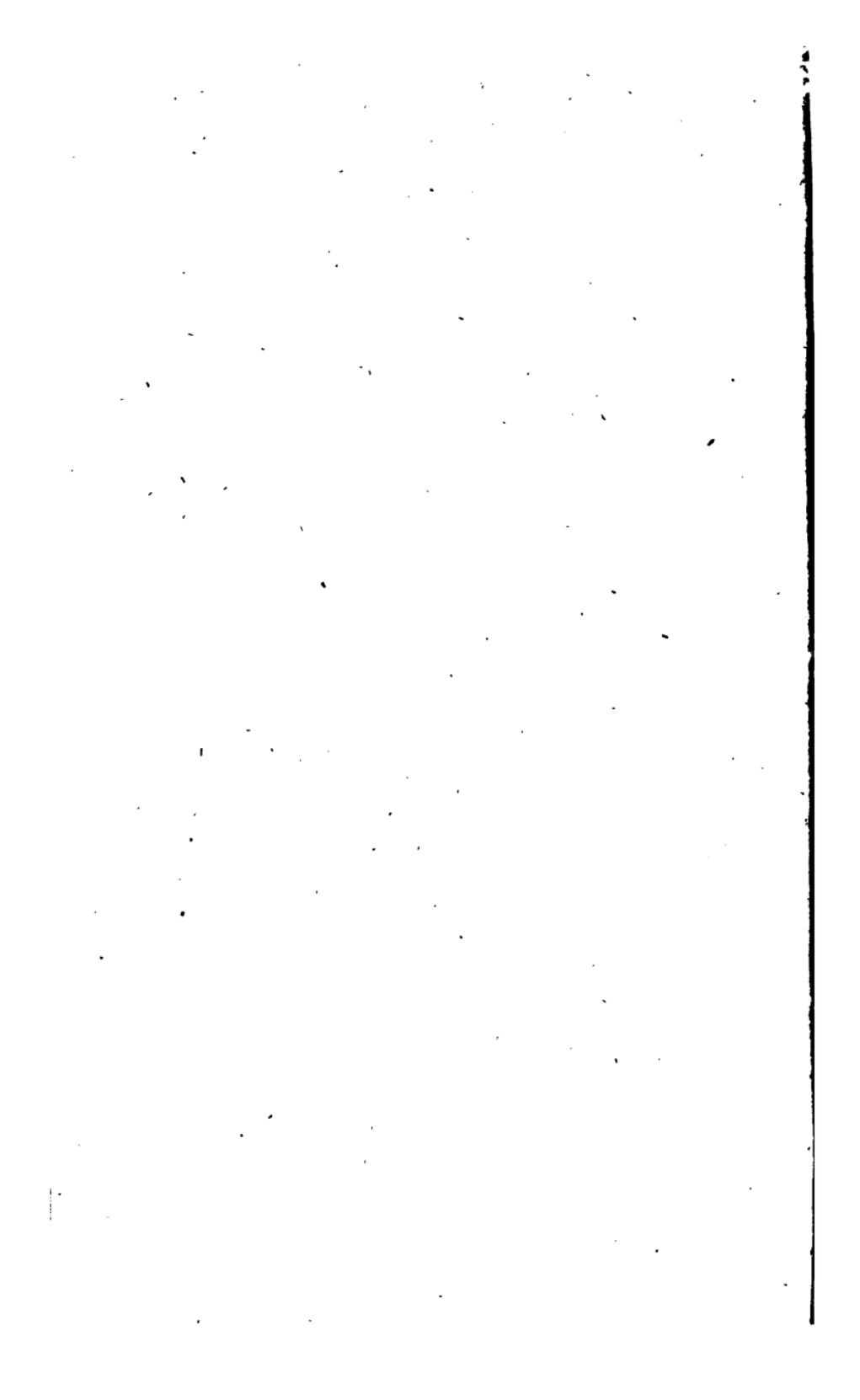
<i>Mr. Cheeke to the Lord Pagett</i>	—	28
<i>Mr. Cheeke to Queene Mary</i>	—	31
<i>Mr. Cheeke to my Lord Pagett</i>	—	34
<i>A Letter from the celebrated Mr. Cheeke 1549, to Mrs. Penelope Pie</i>	—	37
<i>A Grant made unto Sir James Haryngton, for taking Prisoner King Henry the Sixth, 1465</i>	—	60
<i>The Jurisdiction of the Constable of England, made to Sir James Haryngton, and others</i>	—	64
<i>From an original Letter of Ascham, tutor to Queen Elizabeth, to the Earl of Leicester, 1566</i>	—	69
<i>Ascham's Letter to his Wife on the Death of her Child</i>	—	85
<i>Translation by Queene Elizabeth, of one of Tullies E- pistles, given by her to John Haryngton, 1579</i>	—	93
<i>Order of the Council to the Lord-Mayor of London, in the Reign of Queene Elizabeth</i>	—	98
<i>The Duke of Buckingham's Speeche to his Majestie at the Council-Table</i>	—	104
		<i>His</i>

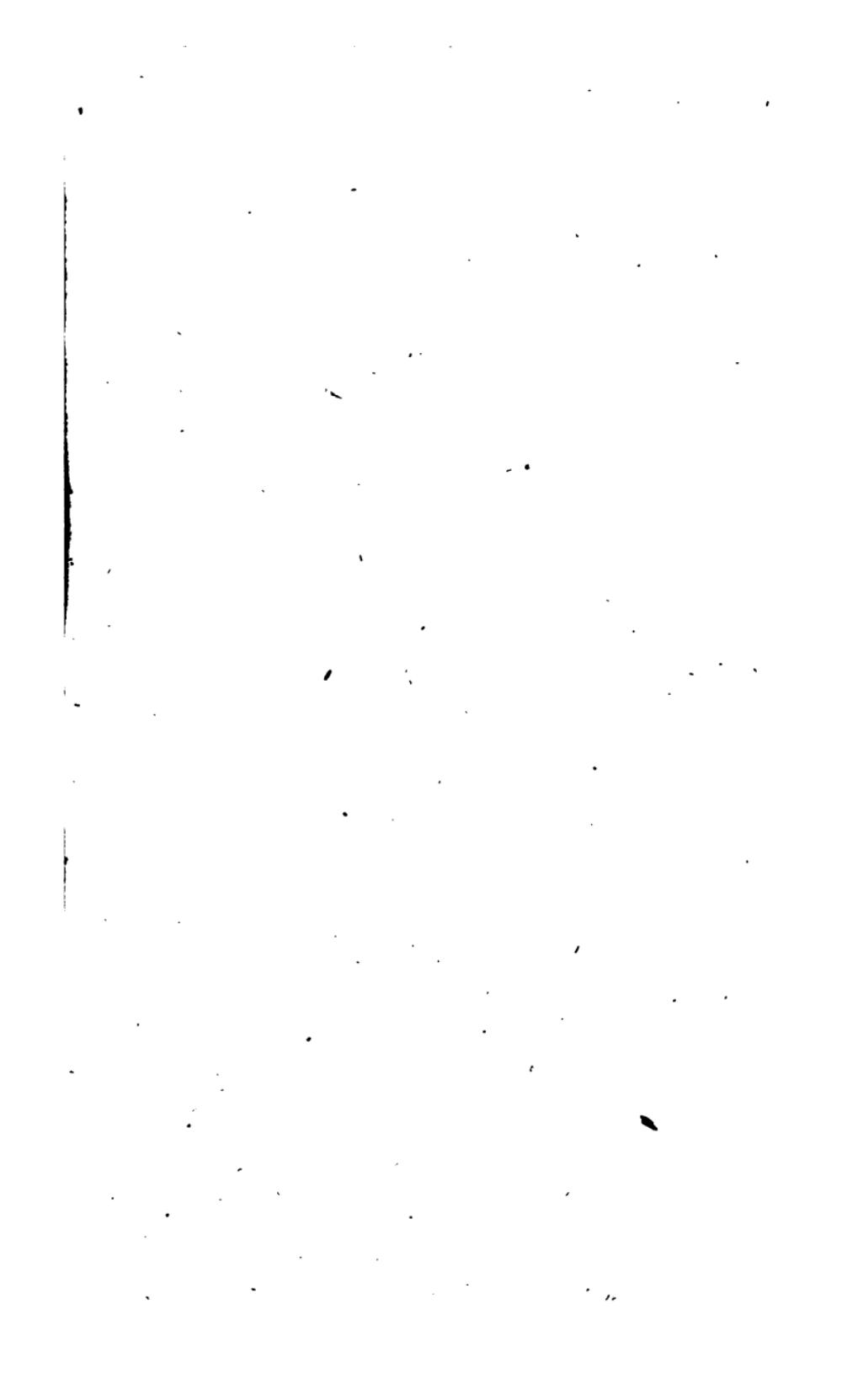
C O N T E N T S. iii

<i>His Majesties aunswere to the Petition concerninge Religion</i>	— — —	108
<i>Sir Francis Seymors Speeche in the House of Commons, March 22, 1627</i>	— — —	113
<i>Sir Thomas Wentworth his Speeche the same Day,</i>		
	116	
<i>The manner of the Gifts of the Kings of England to their eldest Sons</i>	— — —	120
<i>An Oration made by Fecknam, Abbot of Westminister, in the Reign of Queen Mary</i>		136
<i>The Life of John Lord Harington, Baron of Exton</i>		155
<i>Queen Elizabeths Speeche, 1575</i>	— —	170
<i>Mr. Stubbes his Words upon the Scaffolle, 1579</i>	179	
<i>Mr. Page his Words upon ditto</i>	— —	182
<i>The Oration of the Commons to Queene Elizabeth, by Mr. Williams, the Speaker</i>	— —	184
<i>The Queenes Aunswere to the Speaker</i>		197
		<i>Mr.</i>



DA
320
H28
1792





count to our office of all such as may have been employed in the late troubles, by commission civil or military, under the Usurper, or the other kind of imposed rebellious *Authority* as then called. Among some others, information is delivered of John Harington, son to the late Member for the city of Bath, bearing arms by virtue of commission from the Usurper in 1655, whose father was Commissioner of the Parliament to the late King at Carisbrooke castle, and a staunch member of that party, with several more of that name. His present Majesties good intentions toward all who have not signalised themselves by any notorious deeds of rebellion need not be doubted, as will more amply appear by some Act of indemnity; but examples, in justice to his royal blood and family, as well as to an injured nation, are required. Such intelligence as may tend to our better and further informing his Majesty, will be an acceptable act of your Lordships to the King, and your employment does the farther warrant such expectations from you.

The

The office I bear, and duty I owe, more particularly demand my insisting on your complyance to the satisfaction of the King, and, not doubting your confidence and obedience to such his demands, shall expect due account in all expedition, to regulate the Act of Indemnity to good effect; which will also include the Declaration at Breda.

I am,

*Your Lordship's Servant,
at command,*

E. HYDE.



*The Lord Poulett's Answer to
Mr. Hyde.*

S I R,

MY confidence of the zeal of our country of Somerset, during the general disturbance, for the late Kings service, will not bear to hear so heavy accusation against us as to demand a strict inquiry into our former conduct ; and shall not be deficient in giving such information as will afford you satisfaction, and do us no small honour. I have submitted your letter to Mr. Harrington ; whatever his fathers principles led him to, his son is no object of wrath for his Majesties displeasure. The inclosed certificate will yield you true account of his and our duty and sufferings. He did bear commission from Oliver Cromwel, but at our request, to protect us from ruin and plunder. His own honesty did make him about to refuse acting, but we dreaded the consequences to ourselves and families. His complyance renderd him expos'd to loss

loss of friends and relations in battle, and loss of fortune in many acts of goodness. This county is under great obligations to this Gentleman, and our duty obliges us to render him our best services to protect him from his Majesties displeasure. The Kings cause was no sufferer in this matter; and such a singular and nice circumstance as fighting against conscience, and yet for conscience sake, does give Mr. H. great title to pardon, nay rather thanks and rewards. We who subscribe this are ready to submit to any pains or penalties for this mans sake, whose honourable family and descent, as well as his own good name and character in our county, claim our best acknowledgments. Pray, Sir, let these reasons urge your endeavours to spare his family, and intercede for Mr. H——'s free pardon, which will confirm the duty of all the poor sufferers of this county of Somerset to his Majesties best services, on all occasions. In hopes whereof, I remain

Your Servant to command,

PouLETT.

B 3

P. S. The

P. S. The city of Bath was much protected and preserved by Mr. Harington's accepting Oliver's commission, which else had been exposed to plunder and ruin, which he totally prevented by his good endeavours and friends, to his great loss and injury, as the Earl of Marlborough,* his father-in-law, can testify to the Council.

* Son of the Lord Treasurer to Charles I.



The

*The County of Somerset to Those of
his Majesties Council, or others,
in respecte of the hard Case of JOHN
HARINGTON, Esq.*

THESE are to certify all whom it may concern, that whereas John Harington, of Kelston, in the county of Somerset, Esq. did receive a commission for a countie troope of horse from Oliver Cromwel, (then called Protector) he the said John Harington did refuse to act thereby, and woud have returnd the said commission, but that we (with divers others) whose names are subscribed, did earnestlie intreat him to accept of the said charge; thereby to secure us from such spoyle and ruine which otherwise we feared and had certainlie undergone, had not he undertaken the said imployment, which he most faithfullie and carefullie performed for us; even with his own hazard amongst others of other principles joyned with him; and to

to his own very great expence and cost ; discharging and relieving, with money and necessaries, divers who had otherwise layne long in restrainte ; and hathe since shewede himself moste readie and affectionate to his Majesties presente service. In witness whereof we have hereunto set our hands, this four-and-twentieth day of May, in the year of our Lord God 1660.

Poulett	John Bampfeild
Marleburgh	Sam. Horner
Thos. Bridges	Thomas Hall
Geor. Norton	Will. Hall
John Pearce	Hen. Nevil
Christopher Dilton	John Graham
Jo. Newton	Sam. Gorges
Maurice Berkeley	Hugh Smith
Will. Basset	Will. Helyar
Ed. Phelipps	George Sydenham
Geo. Clark	Thos. Pigott
Geo. Speke	A. Paulett.

From the original Manuscripts.

Mr.

Mr. CHEEKE to the Duke of SOMER-
SET, Lord Protector in the Reign
of EDWARD VI,

THE letters whiche your Grace sent to the Universitie for the better expedition of the visitation, hath encouraged mens studies merveilouslye to the further desyre of learning, and established the doubtfull myndes of some wavering men, which tooke all unknown matters to the worst, and feared shadows of mistrusted things, whereof they had no cause: Wherefore your Grace, in myne opinion, hath done a verie beneficial deed to the schooles, whose Head and Chauncelour you be, in speeding out of hand this visitation; and shall make hearebye a nomber of honest and learned men to serve the King's Majestie faithfullie in their callinge another daye, which is one chief point of everie subject's dewtie to labour in.

And heare all sortes of students know-
ing

ing the Kings Majestie toward in hope of all excellencie to learning; and your Grace holding the stearne of honor, not only ordering all matters of counseille with wisdome, but also confydering the furtherance of learning with favour; be stirred and enabled to attaine to a greater and perfecter trade of learning, not unbehovable for the commonwelthe, nor unserviceable for the Kings Majestie, nor unpleasant to your Grace, by whose authoritie it now the better springeth.

For whiche cause I suppose among other, the Kings Majestie hath great occasion to give God thanks, that not onlie in his minoritie his realme is governed at home with your sage, auncient counseill, and defended from the foreigne incursion of great and powerfull adversaries, but also provision is made for learned men to serve his Grace hereafter; whose use shall be necef- farie for the realme, not onlie for religion, but also for civill causes. And therefore as I may saye boldly to your Grace, I, often

thinking of his Majestie, trust he will nowe
make hym, according to all mens certain
expectation, worthie another day so noble
an unckle, and so toward a nomber of
youthe prepareing themselves aforehand to
serve his Majesties commonwelthe hereaf-
ter which he cannot do onlye by greatness
of naturall witt, whereof he hath suffityent,
except he adjoyne also experiance, the
very ground-worke of all wisdome, where-
in his Majestie best shall be advertised by
you. For all learning, be it never so great,
except it be sifted with moche use and ex-
periance to the fynd, can be no wisdom,
but onlye a voide and a waste knowledge ;
and therefore this kynde can be learned by
no booke, but onlye by diligent hearing of
sage and experiert connseillours, and fol-
lowing more their good advice, who dothe
foresee the greatnessse of daungers to come,
unconceaved and unthought of by others,
then their owne suddeine fancies, whoe, for
lacke of farther insight, do judge their own
conseile best, because they do perceave in
themselves no reason againte themselves ;
althoughe

aloughē there be in the thing itself, and
 wise mens heads, never so moche to the
 contrary. Wherefore, as his Majestie hath
 alwaies learned, so I trust he laboureth day-
 lie to avoide the grownde of all errorre, that
 self-pleasing which the Greekes do call
 $\Phi\imath\lambda\alpha\nu\tau\imath\zeta$, when a man delighteth in his own
 reason and despyseth other mens conseill,
 and thincketh no mans foresight to be so
 good as his, nor no mans judgement com-
 pared to his owne; for, if there be anye
 wisedom, it is conferringe with many wise
 heads, and of divers good counsells, to
 chuse oute one perfect, and so to follow
 that whiche reasonable experience leadeth
 a man wittie unto: And, if there be anye
 hynderaunce and stoppe to wisedome, it is
 wheare fancie favoureth a mans owne in-
 vention, and he hath a better opinion of
 his own reason then it deservith indeede,
 and so alloweth it to be good, and sticketh
 to his fence by self-love; or ever he know
 what it is worth by profe of reason; and
 therefore is not constant therein by judge-
 ment, but headstronge bye willfullnesse.

And

And this thing is to be avoyded diligent-
lye of all, and especiallye of the Kings Ma-
jestie, now in this tenderneſſe of his youth;
because everie fault is greater in a King
than in a meane man, and also faults rooted
in this age do not onlye grow to a great-
neſſe, but also they utterlye take away the
likelihooде of divers good vertues, which
ellſe would ſpring freshlye in it: I do wiſh
therefore oftentymes, that which the King's
Majestie was wont to labour in, that he
contynewed to be an Academike, fلو to
judge, glad to here all men, miſtrusting
hiſ owne reaſon, takeing trouthe to be hid-
den and ſo not to be founde at the firſt
ſight; thinking wiſdom either to be in men
of expeриence, or ellſe in no men; and al-
waife perſwading hymſelf in hiſ youthe,
which Socrates beliued when he was olde,
that he knoweth thiſ onlye thiŋe, that yet
he knew nothing; and ſo ſhall he beſt a-
voide the bottomleſs dangers, unknownen
faults which will ells unwarſe creepe into
hiſ minde. Not onliy in warrfare but alſo

in peace, it is daungerouse for a publique person to say, *Had I wist*, to excuse the matter, with a *putavi* to maintaine on that reason whose beginninge is grownded on an errour. The Kings Majestie knoweth herein half what I meane, and the *sure* safegarde of wisedome and happinesse is to avoide the first fault which is first command-ed to be avoyded in Tullies Offices.

But what meane I to wryte this to your Grace, especially knowing the Kings Majesties nature, how gladd he is to follow your Graces good advertisements, and wil-ling to obay all those whoe be put in truste about hym. I have no cause to mis-trust, but the love is full of feare when there is no cawse, and my diewtie ready to admonishe aforehand, for fear of a cawse ; and yet my hope is there will be no cawse ; for I cannot (by nature as a subiect, by diewtie as a servant) bat contynually wylhe to his Majestie daylye encrease of Gods merueilous guifte well begunne in hym,
and

and to your Grace moche honour for the great bōürdeine of unsufferable paynes which you sustaine in his minoritie for his cawfe; not doubting but, as God of his goodnesse dothe prosper all your affaires with good successe, so will the Kings Ma-
jestie, as he is moste bounden, thanckful-
lye confyder and liberallye recompence another daye theise your infinite travailes in his commonwelthe.



Mr. CHEEKE to King EDWARD.

BECAUSE I am departing, my Soveraigne Lord, unto the King of all Kings, Almighty God, and must, by his appointment, leave you, whome of long tyme I have done my best to bring up in vertue and good learninge; and you are now comming to a government of your self, in whiche estate I pray God you maye alwaies be served with them that will faithfullye, trewlye, and playnlye give you counseill: I have thought it my dutie, for a memorie of my last will, and for a token of my well-wishinge unto you (remayning presentlye with me, even as it hath alwaies heretofore done) to requyre you, yea, and in God's behalf to chardge you, that, forasmuche as yeares bothe have and will diminishe in you the feare of man, to have yet before your eyes continuallye the fear of God; with the which if you do not direct, order, and temper all your doings and sayings, be you well assured neither to have good

good succes in the greate chardge that he hath committed to you, yet neither in th' end to enjoye that joyfull place that is promyfed *timentibus eum*: For if God do right extreamlye ponishe men of base estate, and of low degrees, for wanting of that necef- farie jewell, which hath in Scripture so many promeses: how sevarely will he ponishe Kings and Princes failing thearein, in whome the lack thereof must needes be both to themselves and to the commononwealth most perillouse. My weaknesse suffereth me not so long to talke with you in this matter as I could wishe, and your Majesties disposition, (which I know most apt to receave all godlie admonitions) putteth me in conforte to thincke this to be sufficient, beseaching God so to direct all your doings, thoughts, and meanings, as may tend to his glory and your honour and wealth, both heare and in the worlde to come, when by death you shall be called thereunto; to the whiche all men, as well Princes as others, as well yonge as old, are subiecte. Most affectuously be-

Teachinge your Grace, if any of your ser-
vaunts about you shall francklye admonishe
you of anye thinge whiche in you may be
miflyked to take it at their handes, and
thincke them that shal so doe to be your
only servants of trust, and to confyder
them, and to rewarde them accordinglye.
And if anye siche shall be, that shall of
all things make fair weather, and, whatso-
ever they shall see to the contrarye, shall
tell you all is well; beware of them; they
serve themselves, and not you.

And wheare you have readd, in the tyme
that it hath pleased God to lend me unto you,
dyvers discourses of dyvers sortes, as well
of stories, as of philosophie, whereby you
have had proffit, and plentie of grave and
wise rules and orders for the good govern-
ment of your realme; yet, in myne opini-
yon, among them all, none hath so ha-
bundantlye furnished you in those points,
as hath Aristotle, to whome I beseeche you,
for those matters, often to resorte, and es-
pecially

peciallē to two chapters in his Politiques, the one *de mutatione regni etc.* and the other *per quæ regna servantur*, being the tenth and eleventh chapters of the S. of his Politiques.

For your divinitie, I wolde wylle you wold diligentlye contynew the reading of the New Testament, *Sapientia Ecclesiasticus*, and the Proverbs.

And, understanding that it hath pleased you sithen the tyme of my ficknesse to send unto me manie comfortable messages, and among the rest, that you have appointed (moche unto my comfort) the wardshipp of my sonne to his mother; like as I do therefore render unto your Grace my most humble thancks so to do, I with like humblenes desyre you (my great debts confydered) to remitt to hym (if all shall be too moche) yet some convenient peece of such lands as, during his noneage, shall fall unto you.

And,

And, wheteas I shall now leave my col-
ledge in Cambridge destitute of an headd,
if your Grace appoint thereunto Mr. Had-
don, I think you shall appoint a worthie
man. Finallie, one sute charitye moveth
me to make unto your Majestie : The
Bishop of Chichester was my bringer-
upp, and at his hands I gat an entrie to
some skill in learning ; lyving I could never
do hym anye good whereby I might be ac-
compted a grateful scholler ; if dyeing I
might attaine for hym libertie with some
small aide of lyving, I should be moche
bound unto youe, thinking most assuredlye
you shall fynde of hym, during his lyfe,
bothe a dailye beadefman for you, and a
right obedient subject ; though, in some
things heretofore, he hathe more through-
lye perswaded his conscience, then to the
perfection of Christes religion was requi-
syte. Thus the lyving God preserve your
Majestie long to raigne most prosperouslye,
Out of my death bedd, &c.

Mr.

Mr. CHEEKE to GARDINER Bishop
of Winchester.

HOWE myserable my things be, whoe neither have wherewith I may provyde for my wife and children, or ellse to mayntayne my self, it is lyttle neede to wryte unto your Lordship, whoe knoweth the same. There remayneth only my sute, wherein I requyre moste earnestlye of your Lordship, that it wold please you to use that authoritie (by whiche whome you list you can do good to) towards the aide of me that needes it. I heare the Queenes moste noble Highnesse, pitieng the extreme state of my case, hath referred unto your Lordship to take order in my matters, after what sort your Lordship listeth. Therefore all lyeth nowe in your hand, that either of this endles myserie you maye ease me, or ellse may cast me into extreame beggerie. You aske by what cawses I am leadd to crave of you boldlye anye benefitt. First, for your gentlenesse;

tlenesse; next for my myserie; then for the reasonablenesse of my sute. I am an inferiour, att a petitioner to the Highe Chauncelour, and greevouse it must be to me, if your Lordship heare the bills and humble supplications of all maner of outcasts, and myne onlye should be rejected as unliked; or refused as forsaken. Here you aske me for my worthyness: I lay none; I seek it onlye of your gentlenesse. Is it anye great thinge althoughe your Lordship esteeme me onlye unworthie? Oh! how fitt vertue is for a Nobleman, a Chauncelour bishopped. All are bound to this maner of pitifulnesse, but chieflye it is required of Rulers; here declare your self mooste noble, Sir, and how moche the more you can ymagen whie for myne owne sake you should do nought, so moche the more let your vertue be, and suffer your nobled humanitie to overcome the contrarie persuasions. This I assure you of, if anye thing lye in your hart against me, it is setlid more of opinion than of cawse; neither

can

can it be proved by anye, that your Lordship, in the greatest throwes of your fortune, was so moche as in worde hyndred by me; althoughe I take not upon me whole of vertewe, yet this I may say trulie of my selfe (whether it was wrought of judgement, or pittifullnes of nature) that I have beene merveilouslye stirred at all aduersytie; and in that kynde have proffitted some, and hurte none; and therein I have not onlye had the uncertayne ends of things my movers, but also Paule my aucthour. Let this further me to your Lordship now, and that your Lordship wold greatlye commend, if you heard it of other, reject it not wholie, becaufe it is said of my self.

What greater myserie than this of myne can there be? I am lefte bare of all, rightlie I deny not; yet bare am I made, and, in a common cawfe, fuffer greevouser punishment than others that weare in the same faulthe. Here I envye not other, to whom the Queenes Highnesse was merciful;

full; but I crave the same mercye in a lyke cause, not of dewtie, but of grace I seeke it. For my frends knowe, that I was bothe constrained, and laste, in a maner, brought into the snare; and your Lordship also, perhaps, when you weare an examynere of those matters, perceaved that I was rather a looker on than a plaier, and on no syde coulde be reproved, but for that as was the common faulte of all. But thus yet stand things, nothing is lefte me now. I am in others debt 1200l. my wife and my children must be maintained. Here your Lordship feethe that I am not in such case that I seeke worshippe but lyvinge; if this be not needefull of sute, or if your Lordship's goodnesse helpp not herein, I wot not what greater myserye toward me youe might looke forr. For death trulye cannot be to me so bitter, as this daylye and continewinge extreamytie of myserye. Now I doubt not but your Lordship feeth I have most reasonable cawses to serve, whoe am forced of so hard a necessitie to be sutour for
your

your goodnesse, from whiche I knowe you cannot withdrawe your good will. If I sought greater, or not necessarie things, there weare some cause to denie me ; I desyre onlye that somewhat may be given to pay others debt, and to maintaine me and myne ; wherein my myserable poore wife hathe of longe tyme been sutour to your Lordship. What needeth moche to your Lordship so wyse and so busyed ? This, in brief, I requyre, that of your goodnesse you wold ease this my myserable estate, whiche I heare the Queenes Excellentie hath referred to your Lordship. The Lorde preserve you, and store you dailie with the worshipping of God and trewe honour.

From P. the kalends of December, 1554.

Mr. CHEEKE *to* Sir JOHN MASON.

MY departing out of my contrey greevith me not, whoe had as leeve grow aged a broad with experience, as ruste at home with ydlenesse. But the myserye of my wife and children, whoe must needes wantt by my going, and could gayne nothing by my taryeng. My hope is partlye in my wyves sute, whoe shall be more pitied in myne absence, being so bare lefte, then she shoulde be amongst women, if I had taryed; and in your friendshipp, whoe thinck myself to lack no parents as long as you and my Ladie liveth. I beseeche you, therefore, afore your departure, commend my cause to such frends as you thinck best, and obtaine that their extreamytie of juf-
tice be not wreacked on me, that have not moste deserved it; lett them chuse some other to be their examples, in whome they may fynde better cawses, and feare more daunger. Lett my nature witnesse my meaninge, and my frends my faultes, wherein, whate succeſſe ſoevever I have,
(whiche

(whiche can not be good in this slacknes of deserved frends and creweltie of undeserved enemyes) I shall thinck and thanck you no lesse then I ought to doe hym, whose good will is hindred by other mens abilitie, and not by his own slacknesse. If you will have me to do any thing for you in theise quarters, or in any parte where I journeye, send me word, I pray you, and you shall fynde nether my redinesse nor my good will wanting. And thus, with my commendations to you and my Mistress, I betake you to the lyving Lorde, whoe alwaye governe you.

From C. the 4th of Aprill, 1554.



Mr. CHEEKE to the Lord PAGETT.

I AM ashamed to desyre moche of your Lordshipp, whom I ought to thanck more, and yet am compelled to do bothe ; the one for your frendshipp shewed me in theise tornes of fortune ; the other for the contynewance of the same to my wife and children in myne absence. I am gone abroad to seeke some stay of lyving, whiche I rather lose then fynd in England. And hope, (althoughe I being moche in displeasure can obtaine nothing for myself) yet there will some just respect be hadd of my wife and children; whoe neither are worthie to be ponished, having not offendid ; nor unworthie to be done fore, that live justlye in the realme ; wherein, as I know your Lordshipp can do moche, so I trust your Lordshipp will do what you can, ha- ving no cause to favour me but of your own gentlenesse, and yet a league of frendshipp to favour Master M. familie. I beseeche your Lordshipp therfore, althoughe no mans frendshipp can do me anye great good in this

this state of things, as it plainlye appeareth, yet that examples be not shewed on my wife and children, being ordred in a common faulfe as no man is besydes me. And, althoughe I am a refuse now and an outcast of all men, yet I trust not to fynde all worldes and places so hard unto me, that I shall not once be able to be myndfull of my friends benefitts. And as I have learned to doubt of prosperitie, because it will not alwaies stand; so have I hope of aduersytie, that it is not infinite. And of all treasoure that honour bringeth, and aduersytie toucheth not, the greatest and surest is (my Lord, I have felt it well) to know how manye of right be bownde to do for one, if throwse of aduersytie overturne his state; which thing, if youe labour in as your honour servith, thinck you geat therbye the frewe of honour, and shall in aduersytie, if anye do betyde you, bynde men without sute to be sutors for you, or else, not without shame, to be indifferent. Of this vertew I praye you lett me be partaker, whoe in your trouble, bare you suche good will.

as I may of dutie crave some again nowe ;
and desyre this moche, that your Lordshipp
will of gentlenes, at my poore request,
helpp my wyfe in her futes, as far as rea-
son and convenientcie shall favour her
cause, being left in debte 1200l. and more,
beinge voide of all living to helpp her and
hers, having the lack of her husband for
the extreamitie of fortune, and in worffe
case in lack of me than in losse of me.
Theise great myseries I beseeche your
Lordshipp with your frendshipp relieve,
and, thoughe you cannot utterlye ease all,
yet helpe to minishe the greatnessse of se-
veritie, untollerable to the troubled, when
all lyving is taken, and nothing is left but
lyfe. Your Lordshipp shall bynde me
herebye to beare you suche good mynde as
your contynewall frendshipp doth justlye
deserve. And thus, with mine humble
commendations to your Lordshipp and my
Ladye, I commit you to the government
of the everlyvinge Lorde. From C. the
14th of April, 1554.

Mr.

Mr. CHEEKE to Queene MARY.

WHÈREAS it hath pleased your Highness to extende your gracious mercie towardes me, and someting to mitigate the severitie wherewith justice of lawe might greviouslie have burdened me; although I might many waies extenuate my faulfe towardes your Highnes, thoughe not absolutelie by it selfe, yet in compairing my doings with other mens, and shewinge my minde far from the farvantnes that other had in this cause: Yet, because the greater my faulfe is, the greater is your Highnes mercie shewed on me, I will not abase my faulfe, leſt I sholde thereby diminishe your Highnes goodnes bestowed on me; whiche, as it is most notable of all God Almighties vertues, ſoe it is moſte commendable in theme, who, in authoritie on earth, have the office and name of Goddes. My humble requeſt is, that as it hath pleased your Highnes mercifullie to grante me my life, and iuftlie to call into your handes the libertie of my bodie, landes, and offices, given unto

unto me by your most noble brother, King Edward the Sixth, your Highnes would have some pitye on me, my wyfe, and children, and graunte me somethinge as it shall seeme convenient to your Highnes, to leade owt that lyfe, which your Majestie hath graunted me to enjoye. The Kings Majestie, your father, gave me by grante, afore his deathe, of Rufford, to the valewe of fiftie pounde a yeare, which was conferred unto me after in our late Soveraignes time, King Edward the Sixt, unto whome also I resyned above 200l. a year in fees, for those landes which his Majestie, for my litle abilitie to serve him, did bestowe on me, the particulars whearof I declared to your Majesties Commissioners. If therfore, in consideration of King Henry th' Eight your most noble fathers guifte unto me, and for my longe and painfull service unto the most noble King, your brother, and for those fees during lief which I resigned when I received the Kings beneficial graunts made and geven to me; and especiallie of your gracious mercifulnes, whearof the hole number of fauters hathe

hathe liberallie and beneficiallie felte, your Highnes wolde likewise pitie me and myne, and ad to my lief sum livinge and libertie to maintaine my lief. I trust your Highnes shall thincke this your beneficialnes bestowed on a poore and faithfull subject to your Highnes; whoe will not faile, as long as God shall lend me lief, to use all kynde of a subjects dewtie unto your Highnes, as muche as nature, diligence, and faithfulnes be able to lead me.



Mr.

Mr. CHEEKE to my Lord PAGETT.

I WOLDE I colde with wordes make
 your Lordshipp feele my wante com-
 bred with other adversyties, but no wordes
 can worke it in your Lordshipp, that hath
 not felte the like. I wolde be sorie fortune
 shold ever have so throwne youe to feele
 extremitie, and my desier is, your Lord-
 shipp wolde rather helpe than feele it, see-
 ing your feelinge sholde onlie be to helpe;
 yet methincke sicknes whearewith your
 Lordshipp hath oftentimes bene arrased,
 and my wife is hevilie towched withall at
 this present, maie shadowe my evell unto
 you; all time seemethe longe and painefull
 to the sick, yf they have not that which
 they presentlve call for, although in deed
 it cannot be so sone made readie as they
 looke for; they thincke themselves evell
 kepte, not diligentlie looked unto, and
 appear somethinge foward until they have
 that which they call for: This no man im-
 puteth to the nature of the sicke, but of
 the sicknes; everie lacke maketh them be-
 leeve

leeve - they be dispised, namlye, yf they judge not suche speed made, as in fancie they judge maie be used. Yf anye of theise wants be int me, I beseeche your Lordshipp appoint them to my extreme state, more greevous then disease; more unquiet then pryson; more troblesome to me then a painfall deathe. Ye aske me whie? When I looke of other that hang holie of me, that looke to be fedd, clothed, brought up, what minde have I? When I loke on my wife, sick in bodie, tormented in minde, and cannot heipe with remedie that is dif-eased with paine, had I not as leve be greevouslie sick as miserablie ncedie? The earnester my mind is hearin, the more I praiere youe thinke the cause is, that strain-eth me unwillinglie to be thus desirous of some good ende. I write this to your Lord- shipp, who, I trust, in authoritie maie, and in frendshipp will helpe, not onlie to do me good, but alsoe to sped it, with such praise as ye have gayned in doinge liberallie for others, and such safetie as free and liberal doings doth gard you, and binde other ho- nest

nest men in all tornes of times constantlie
to be yours. Thus, trustinge your Lord-
shipp will frendlie remembre my undone
state, I commend my selffe to your Lord-
shipp, and you, my Lord, and yours, t'
Almighty God.

From Stooke, the 23d of December, 1553.



Mr.

*A Letter from the celebrated Mr.
CHEEKE, 1549, to Mrs. PENELOPE
PIE.*

Mrs. Penelope,

(For that verie name, wee thinke to be moste pleasing to you, as containinge in it selffe manye sweete comforts and manye good lessons.)

THE loue that wee had to youre father, the trusfe that he had in us, and the hope that wee haue of you, with oure desier to continewe that loue, to answere that trusfe, and to see ffeinte of that hope, haue moved vs to leaue youe thus muche of our meaninge in writinge; whereof to youe this is the aduantage, more then of speache, that by readinge youe maie heere it as oft as you will, to the ende that youe maie imprinte it as deep as you shall haue cause, and remembre it as longe as it may doe youe good. Of your good acceptacion and appliaunce wee haue soe much trusfe, as wee haue of your wisdome to proffit your

VOL. III.

E

selffe.

selffe. You are to haue in minde whoes you are: firste, the child of God; secondlie, the dowghtre of Sir William Pie: Thirdlie, the chardge of your fathers freendes: Eache of theise respects hath sundry consideracions, bothe of comforts and helpes that they ministre, of dewties that they laie vpon youe, and of meanes and orders how to vse theme.

In that youe pertaine to God, theise be youre comforts, that he is able to defende and vpholde youe; that his purpose of preservinge youe is constant and from eternitie; that his foresight for youe cannot be deceaued; that his care for you never seafeth; that his promis ses are infallible; and that whatsoeuer happeneth is by his ordinaunce; and whatsoeuer happeneth by his ordinaunce, howsoeuer it seemeth to fence, yt is in deed good for youe that be his; that he shall contynewallie guyde youe, he shall prosperouslie blesse youe, he shall eternallie saue youe.

Your

Your dewties to him are, that youe de-pende wholie vpon him ; that you haue full faithe and affiaunce in him ; that youe reuerentlie loue him ; that youe louinglie feare him ; that youe honour him, and frame your selffe as he himselffe hath ap-pointed ; that youe make his commaunde-ments the rule of your life, and charitie the marke that youe be his.

The meanes of attaininge and vsinge theise stande in hearinge the Worde of God, in praier, and in order of conver-sation.

In hearinge the Worde of God, whe-ther it be by the voice of others pronoun-cinge, or by youre selffe readinge, youe are euer to thinke that God speaketh to youe. In praier, either publick or pri-uate, youe are to remembre, that youe speake to God. In conversation, either open or secret, in close place or in hidden thoughte, youe are not to forgett that youe walk in the eye and sight of God.

In hearinge God speake to youe in his Worde, knowe, that he speaketh that made youe, that feeth youe, that shall iudge youe, that hathe powre to damme and saue youe; whose Worde is, to the beleeving and obedient, *the favour of life unto life*; but, to the vnbeleeveng and disobedient, it is *the favour of death unto death*; theirfore heare it humblie with reuerence: Knowe, that he speaketh to youe that loued youe, that chose youe, that adopted youe, that redeemeed youe, that preserueth youe dailie, and will saue youe for euer; therefore heare it with loue and ioifulnes. Knowe, that he speaketh to youe that is perfectlie wise, vnfalliblie true, and vnchaungeable constante; theirfore heare it with heedfulnes, belieff, and assuraunce. Knowe, that he speaketh that will haue accompte howe youe harde him; therefore heare it with care, that youe maie receiue it to fruite. This that youe maie well doe, doe it often and with diligence.

In praier, when youe speake to God, knowe, that youe have attained the honor to be admitted to the presence and speach of the vnspeakeable Maiestie, infinitelie passinge the hiest Princes; therefore priae with humblenes. Knowe, that youe speake to your Father that loueth youe, to him that calleth youe, to him that hathe promised to heare youe, to him that ioyeth in hearinge youe; theirfore priae with loue and confidence: Knowe, that youe speake to him that vnderstandeth the bottome of your harte, and regardeth none but hartie praier; priae theirfore with a cleane harte, which he feeth; with a true, vnfained harte, which he vnderstandeth; with a louinge harte, which he embraceth; with a bolde assured harte, which he encourageth; and with a hole harte, which he challengeth.

In your conuersation, knowe that it extendeth to God, to your selffe, and to other: To God in the rules of religion; to your selffe in the precepts of vertue; to other

in the dewties of obedience, kyndnes, truth,
and charitie.

Off religion youe are to keepe theise
rules that God, in his owne Worde, hathe
deliuered, knowinge that none other can
please God; and therein remembre a wise
and godlie meaninge of your late natural
father, whoe hartelie wished that, without
spendinge time in variaunce of questions,
the people migthe be diligentlie instructed
in twoe thinges: The one, of sufficiencie
of salvation by onlie Christe; the other, the
sufficiencie of doctrine in the onlie Worde
of God.

Off vertue in your selffe the perfect rule
is to obeye the commaundements of God;
for, as the onlie breatch of his will is sinn,
soe the followinge onlie theirof is vertue;
therefore let that be your generall care to
liue accordinge to your callinge, that is,
accordinge to his will that called youe in
his grace, and accordinge to your owne
vowe

vowe and promisse that youe proffessed in your baptism; and, for particuler respecte that youe are a woman, remembre that, as iustice and fortitude are the more proper vertues of men, and the greater shame for men to lacke theme; soe chastitie, shamefastnes, and temperaunce, are the more peculier vertues of women, and the greater shame for women to offend therin.

Prudence is more comon to bothe; yet, in execution towards other, and in publick exercise, more perteining to men; but, in governaunce of them selfes, and in affaires at home, it is as mutche belonginge to women. But in this whole parte of your life that concernethe the rule of your selffe, haue euer before your owne eyes, that you stande before the eyes of God, his Angells, Saincts, and amongst thosse also your father; whatsoeuer theirfore youe shall doe, knowe theire is noe place secret; and, for the doinge of what soeuer thinge youe will flee the sight of men, remembre yet that God,
his

his Angells, his Saincts, and your father looke vpon youe, and the daie shall come when all Heauen and Hell shall see it. And nowe and then call to minde, that one of the greatest paines in Hell is shame, when secret thoughts shall lie open. And that theirfore Dauid soe ofte praieth to be preserued from confusion and shame, and pronounceth him *blessed whose finns are hidden.* But, for the hiding of finns, theire is no coveringe but Gods mercie; and the mercie of God, as it is gotten with humble repentaunce and true faithe, soe is it loste by desperation, and driuen awaie by presumption.

Off your behaviour towards other, of which all above youe are comprised in the name of *father*, and all equall and inferior to youe in the names of *brother*, and *neighbour*, remembre theise three rules: For your superiors, that to them youe be sutche, as youe wolde your children and inferiors to be to youe. For your equalls and inferiors,

riors, that in iustice youe doe as youe wolde be done vnto: And in charitie youe keep Christs rule, *To love theme as yourselffe*, not forgetting that, in the poore, is imputed the person of Christ himselfe. Nowe, for the respect that youe be the daughter of your late father, theise thinges youe are to remembre: What he was to the consideration of others, and what he was to youe: Hearof your comforts be theise, that he was a noble Gentleman, wyse, of honorable minde, endowed with manie singular ornaments, dearlie beloved of manie and the best forte, and to yourselffe most naturall and lovinge.

The dewties wherewith these respects doe burden youe are, that youe remembre his noblenes and vertues, and therfore that youe endeauor to be no staine to his wortunes, and no blemyfhe to yourselffe in not approaching to licknes of him, whose nearnes to you, in nature and truthe, wil be most iudged by your resemblaunce of
him

him in vertue and deseruinge ; youe are to remembre he was wise ; youe muſt therefore be carefull that youe discredit not his laſt worke of wyſdome in leavinge his worldlie things to youe, as vpon whome they ſholde be well beſtowed, and by whome they ſholde be well uſed, with refuſinge other, whome the ordinarie course of lawe had ſett before youe : Youe are to remembre howe dearlie he loued youe ; and theirfore youe maie not forget his kindenes, but naturallie requite it in followinge his precepts, and in honoringe his name with your well doinge, that youe maie euerye waie be trulie ſaid the dowghter of Sir Willm. Pie, to his praiſe and good memorie, and not to his diſworſhip and infamy.

The means for youe to honor your father are, that yourſelffe deſerue honor by vertue; for, as youe haue ſucceeded in his place, and therbie after a ſorte doe beare his parſon, ſoe the praiſe or diſpraiſe of
your

your good or ill doinge shall redound to youe bothe. Remembre to whome he lefte youe, howe he lefte youe, and with what conditions. Yf youe be wiselie governed, youe are a woman of great valewe and largelie advanced; yf not, a poore maide and fallen from mutche, which is worse then if youe had neuer had it. In all your doings, theirfore, and in all aduises, eyther giuen youe by other, or conceiued by yourselffe, cast this in your minde, to thinke what your father wolde haue liked, yf he had liued.

Nowe, as towchinge your fathers freendes and yours, whose chardge you be by commision; and all his and your other freendes whose care youe be for loue to him; theise be your comforts; your father was mutch beloued, and theirfore youe haue manye freendes; your father was a louer of true religion, and theirfore youe haue Christian freendes; your father was a true freende, and theirfore youe haue assured freendes;

your

your father was a wise man, and theirfore
youe haue well-chosen freendes: Good
freendes are great treasures.

Theise respects laie theise dewties vpon
youe: That youe open your purposes to
theme; that youe be aduised and ruled by
theme, accordinge to your fathers mean-
inge.

The meane to doe this to your benefitt is
to consider that your fathers said freendes
are of two sorts; some that wishe youe
well, and haue care of youe by affection;
and th'other that haue alsoe speciall charge
of youe by your fathers commission. Of
those that love youe for your fathers sake
the nombre is great; some Honorable,
some Worshipfull, some of meaner call-
inge; and all readie to doe youe goode,
and gladd to heere well of youe. They
are to be vsed as good-will deserueth, as
kyndnes requireth, and as consideration of
your

your owne benefit to be taken of theyr
ayde and freendshipp advysethe.

Of those that haue chardge of et for
youse by your fathers appointment theare
are alsoe twoe sorts: The one be those that
haue the gouernaunce of your parson, the
regard of your bestowinge, and the admini-
stration of the goodes that he hath libe-
rallie lefte youe, I meane your fathers ex-
ecutors. The other are those to whome
your father hathe in confidence for youse
assured his landes, with suche conditions
and further limitacions as, in the convey-
aunce theirof in dewe fourme of lawe
passed, more plainelie maye appeare:
whearin your chieff benefit dependeth vp-
pon your owne good governaunce, beinge
yett soe restrained by your fathers policie
for your safetie, that youe haue no choise
lefte to the frailtie of youre owne minde,
but wholie to the staie and aduise of
other.

Nowe, towchinge your fathers executors and your governors, that is to be noted, that they be chosen owt of your fathers dearest freends. They be knownen most honest Gentlemen, Christianlie affected for religion, and theirfore, for conscience, will deale trulie with youe ; and above all things will not assent to yoke youe with a Papist, or other enimie, or parson ignorant of Christian faithe.

They pertaine to Nobilitie in their birthe and place, and theirfore will haue regard theirof for youe, and of their owne worshipps for themselves in your bestowinge. They be wise, and theirfore youe maie trust, that they will foresee to your proffitt. They be lovinge to youe, and of freendlie vsadge ; theirfore youe shall haue no cause to hasten the chaunge of your state, till youe be fullie sure of a bettre. They haue great chardge of youe, and much importinge their conscience, and their good fames and reputacions ; and theirfore will not

not forgett to thinke of youe in good time, that they maie be disburdened. Theye be of sufficient state and honor, theirfore theye nede not to make any marchandise or profit of youe. Theye be well assisted with stronge overseers and freendes; and theirfore they wil be carefull to acquite them selues with well-doinge, and careles of the powre of anye to contende against their good meaninge. Theye be fowre havinge iointe powre and not seuerall, and theirfore be both surer for youe against corruptions, and stronger against vnproufitable practises.

Towchinge your fathers feffees, some be Honorable, some be Worshipfull; all be esteemed honest, and all be suche as will preciselie followe your fathers meaninge.

Theise be your comforts in theise speciall freendes. Nowe theise be your dewties theirbye: That youe be governed by theme; that youe observe the conditions of your fathers meaninge; that youe soe be ruled, ordered, and bestowed, that youe maie

have the proffit, and youe with theme honor, worship, and confort.

The meane for youe this to doe is, that youe remembre this chardge that is committed of your governaunce, and your great losse, yf youe faile in the saide conditions.

Be youe wholie careles of your bestowinge, as a thinge not pertaininge to youe, styllyt it be brought youe orderlie; give your selffe onlie to vertuous exercises, that the good fame of your owne person maie giue furtheraunce to your Governiers to make your bargaine withe the beste, which shal be if these things concurr to aduaunce the valewe of youe; your fathers provision of goods and livinge, your owne storinge your selffe with good conditions, your fame therbie to moue the worthiest to desier youe, and your freendes wisdome and diligence to iudge the meetest for youe. Beware that youe soe order your selffe in the principall point, that youe give no impedient
to

to their good provision for your bestowinge. In that they are not onlie your fathers frendes, but alsoe in some sorte, in lawe, they bear your fathers parson, youe must accompt your selffe to them as deare, and therfore must, to theme, be as obedient as their naturall childe. In that they be Christians, as your father was, and no Papists, youe must beware of familiaritie of Papists, men or women. In that they be honest, youe must frame your selffe to the same vertues, and beware of vnhonest practices, which youe shall knowe by this marke : Yf they speake or move any thinge to youe, which youe in your conscience shall thinke they wolde not, or durst not, speake or move in the open hearinge of all your Governers together. And lett that be to youe a speciall note ; for sowch maie move suche matter as, being harkened vnto, maie by forfeiture vndoe youe ; and, in this pointe, remembre to vse the familiaritie, companie, and attendaunce of suche as the good accompte made of theme maie add to, and

not abate from, your owne good estimation. In respect that your Governers be of Worshipfull callinge, as your father was, haue youe a great regard to the like state, and to suche qualities as maie be seeme the same ; whereof your father bothe waies a noble president, bothe for warre and peace, in valiantnes and in learninge, in armour and in booke, and in the singular ordre of theme bothe. He, in the speciaill expresse wordes of his will, for preferringre bothe librarie and armorie, with other circumstancies, we~~s~~ will not saie, hathe directlie pointed to, but he hath, at least, plainly painted owt the manner of man that he hathe wished, and souch as they accordingly will provide for youe. In that they be wise, remembre youe to take the feinte of their wisdome ; what matche soeuer youe shall like of, let them rule the hole ffourme of bargaine for your advauncement in livinge, the assuraunce to your children, and otherwise ; which youe shalbe able to doe, if youe keep yourselfe free

free till theye have concluded ; or else not, for he that holdeth youe once intangled will discende to noe covenants, but as he listeth for himselfe, and not as shalbe ad-vised for youe. Besides that, vnwiselie youe lose your owne wholie, yf youe neg-lecte their counsell. In that youe knowe they wilbe carefull, that theye maie be speedilie disburdened, learne youe to leave the care to theme, and to sit quiet and dischardged of care to make any haste withoutt theme. In that they haue no nede of youres, hold youe assured, whatsoeuer they altogether shall doe for your mari-adge, they doe it wholie for youe.

And this onlie for themselves, that they maie haue acquitall towardes God and your father, worship toward the worlde, and comfort to theire owne consciences by their sincere doinge with youe ; and their-fore youe must boldlie rest vpon theme, and doe nothinge withoutt theme. In that theye be soe stronglie assited, youe must gather

gather trust that theye be able to defende
 youe, that theye shall not dare to deale cor-
 ruptlie, nor feare to doe vprightlie. In that
 theye be fowre, and haue iointe chardge,
 youe must harken to thadvise and consent
 of all, and learne of theme all, whoe now
 be all in one stead of your father, what they
 all shall deliver youe for direction, as your
 fathers meaninge. In that your father hathe
 appointed youe education and custodie in
 one place, youe must gather, that soe wife
 and loving a father did not soe for nothing,
 nor made that speciall choise rashlie, or to
 noe purpose (nor to any other purpose) then
 bothe for some speciall great good, and
 some speciall certaine note to youe ; which
 wee leauie to the workinge of God by his
 good disposinge of your owne harte, and
 confente of your said freendes ; and doe
 wishe youe to praie to God to revele to
 you your fathers intentions, to frame your
 owne affections, and to applie the agreeinge
 counsaile of your Governours.

Towchinge

Towchinge your fathers ffefees, in confidence of the lands prepared for youe, remembre theye be your fathers trustie frenndes. Better freendes than your father chose wee thinke youe shall never finde.

Be bolde theirfore to vse and trust theme ; but, withall, remembre their confidence is, in your fathers deedes, bounde to a pre-
cise forme of your good governaunce, which if youe breake, theye cannot helpe youe ; and the rather, for that the remainders after youe are suchē as will carye fa-
vour against youe. Remembre also one speciall thinge, that in defence of the title against suchē as māie be greeved with your preferment and their owne reiēction, and therbie move trouble ; the favour that youe māie winn by your vertues that shall give helpe to your righte ; and matters of mis-likinge, or vtowardnes, māie bringe youe much hinderaunce and other perill, and great pitye and furtheraunce to the other side.

Wee

Wee will recite no other discomodities and perills, that maie aryse by contrarie advises against your fathers meaninge; for wee lothe to remembre them, and wee have much better hope of youe.

Thus mucht wee haue of good-will to pursewe towards youe our affection to your father, whose ornament wee hartilie wishe youe to bee. To good purpose, wee trust, this shall succeede with your wife takinge and well followinge; wherof wee shall haue our parte of ioie; or at the leaste, yf it fall otherwise, wee shall carrie the dischardge of honest and true freendes. And Mr. P. as wee have begonne, soe shall youe euer finde vs diligent and carefull to foresee and travaile for your proffitt (while youe shall remaine vertuous and worthie of your father) and euer plaine, true and faithfull to aduise and informe youe; desierous to haue your fathers fame honored in youe; ourselues to carrie conforte to haue bene of the chosen freendes of soe excellent

excellent a man as your father, and to see
the fruite of our honest advises in a vertu-
ous and happie Gentlewoman, his doughter.
God keepe youe in his loving fear. God
guyde youe and blesse youe.



A GRANT

A GRANT, made unto Sir JAMES HARYNGTON, Knight, for his Services and Taking Prisoner King HENRY the Sixth, withholding him as such in Diligence and Valor, by King EDWARD the Fourth, 1465. Super Caption. Henrici Sexti, nuper Regis.

The Order to put him in Possession of the Lands in this Grant, Vide Acta Regia, Page 291.*

REX omnibus ad quos venerint præfentes: Sciatis, quod Nos nedum bonū et gratuitū servitiū Nobis per dilectū et fidelē Milite nostr. Jacobum Haryngton, multiplicetur impensū verū etiā magnā et laborisā diligentia suā circa captionē et retinentiā

* These Lands, with others, were forfeited again to Henry VIIth, at the battle of Bosworth; and Sir James Haryngton and his brother attainted, for serving Richard the IIId and Edward the IVth, and commanding the party which seized Henry the VIth, and conducted him to the Tower.

tinentiā magni proditoris, rebellis, et ini-
mici nostri *Henrici*, nuper vocati Regis *Hen-
rici Sexti*, per ipsum præfatū *Jacobum* factū
merito contemblemus. De nostra gratia
speciali dedimus et concessimus eidem *Ja-
cobo Haryngton*, Militi, castrū, maneriū, et
dominiū de *Thurland*, ac omnia messuag.
terr. et tenement. redditus et servitia, cum
suis pertinentiis in villa de *Tunstall*, ac unum
parcum, vocatum *Fayret-Whayte-Parke*, ac
etiam omn. terr. et tenement. reddit. et ser-
vitia, cum suis pertinentiis in villis five ha-
melettis de *Warton*, *Overborrowe*, *Netherbor-
owe*, *Old Wenyngton*, *Gale*, et *Ergham*, infra
comit. nostr. *Lanc.* necnon omn. terr. et
tenement. reddit. et servitia, cum suis per-
tinentiis in vill. five hamelett. de *Bentham*
Burton, in *Lonesdale*, infra comit. nostr.
Ebor. Ac etiam omn. terr. et tenement.
reddit. et servitia, cum suis pertinentibus
in villa de *Holme*, in *Kendal*, infra comit.
nostr. *Westmorelandie*: Quæ nuper fuerunt
Richardi Tunstall, Militis nostri rebellis, aut
alicujus alterius, vel aliquorum aliorum ad

ejus usum; et quæ ad manus nostras ratione
cujusdam actus in Parlamento nostro apud
Westm. quarto die Novemb. ann. regn. nostr.
prim. tento editi devenierunt, seu devenire
debuerunt. Ita tamen, quod prædict. cas-
trū, maner. et domin. parc. messuag. terr.
tenem. reddit. servit. cum suis pertinent.
vero valore annuo ultra omnes regris sum-
mam cent. librar. minime excedant, prout
per separales inquisition. superinde capt.
et in Cancellarium nostr. retornat. plene li-
quet de Recordo habend. et tenend. eidem
Jacobo Haryngton, Mili, et hæredibus suis
imperpetuum de Nobis et hæred. nostr. per
fidelitatem tantum pro omnibus servitiis et
demandis, necnon reddendo aliis personis
redditus ab antiquo inde debitos et consue-
tos. - - - - -

Concessimus eidem *Jacobo Haryngton*, Mi-
liti, omnia exitus et proficia de iisdem cas-
tro, manorio, dominio, terr. tenement.
parco, et cæteris præmiss. a prædicto quarto
die Novemb. usque in diem confectionis.
præsentium

præsentium provenientia. In cuius rei testimoniū has literas fieri fecimus patentes. Teste *Rege* apud *Westmonast.* vicesimo nono die Julii, per ipsum Regem, et de data prædicta-autoritate Parliamenti. - - -

Ex Parliament. Schedulis.



Tempore EDVARDO 4to Regis Ang.

*The Jurisdiction of the Constable of England,
and the Vice-Constable, as well within the
Realm as without, and the manner of pro-
ceedings before him, and those whom the King
constituted Commissioners and Vice-Con-
stables under him to execute this Office, will
appear by this Patent of King EDWARD the
4th in the 22 year of his reign, made to Sir
JAMES HARYNGTON, Knyght, and others,
which said Sir JAMES HARYNGTON was
so honourede for takeing Kynge Henrie the
Sixthe Prisoner of Warre.*

REX omnibus ad quos, &c. salutem.*
*Sciatis, quod nos de fidelitate, cir-
cumspetione, et industria nobis dilectorum
Dominorum Willielmi Parre, Jacobi Haryng-
ton, Jacobi Tyrell Militum, quorum unum
eorum altero absente, hac vice, Vicecon-
stabularium*

* Pat. 22 E. 4. pars 1. m. 2. De Officiariis Con-
stabulariatus Angl. constitutis.

stabularium esse volumus, et Magistrorum
 Johannis Wallingloni, Willielmi Lacy, Willielmi
 Fuller, et Georgii Warde, in Legibus Bacal-
 latiorum plurimum confidentes, fecisse, or-
 dinare, deputasse, ac praesentium tenore
 constituisse, ipsos Willielmum, Jacobum, Ja-
 cobum, et Johannem, Willielmum, Willielmum,
 et Georgium, Commissarios nostros generales,
 in officio Constabularius nostri Angl. ipso-
 que Willielmum, Jacobum, Jacobum, et Johan-
 nem, Willielmum, Willielmum, et Georgium Com-
 missarios nostras generales, ut praedicitur,
 deputamus, ordinamus, et consituimus, ha-
 bend. et occupand. dictum officium eisdem
 Willielmo, Jacobo, Jacobo, et Johanni, Wil-
 lielmo, Willielmo, et eorum cuilibet, con-
 junctum et divisim. Damus insuper, et per
 praesentes concedimus eisdem Willielmo, Ja-
 cobo, Jacobo, et Johanni, Willielmo, Willielmo,
 et Georgio, auctoritatem et potestatem, ad
 cognoscend. procedend. et statuend. de, et
 super causis, querelis, negotiis, excessibus,
 criminibus, tam publicis, quam privatis qui-
 buscumque, cujuscumque naturae seu con-

ditionis fuerint; Etiam si capitalia forent, pro quibus poena capitis esset instigend. quorum cognicio ad officium et Cur. Constabularius nosti *Angl.* et Judices ejusdem, de jure, sive de consuetudine dinoscitur, seu debeat pertinere; etiam quemadmodum causæ, querelæ, et negotia, excessus, et crimina hujusmodi, in Cur. prædicta, tempore bonæ memoriae *Edwardi*, quondam Regis *Angl.* illo nomine primo, progenitoris nostri pertinere, et citra consueverunt. Necnon de et super, ac in quibuscumque negotiis, et etiam crima lesæ Majestatis, per quoscumque Subditos nostros, tam infra Regnum *Angl.* quam Villa *Caleſ.* ac partibus eidem adjacentibus, aut alibi ubique, in locis, jurisdictionibus, potestatis et imperio nostris quomodolibet subjectis, qualitercumque commissa, concernentibus, et ad nostram cognitionem, correctionem, punitionem, et prærogativa, corona et imperio nostro mero aut mirto, jure seu consuetudine spectant. et pertinent. causas et negotia hujusmodi, sive crimina et excessus,

ex

ex officio, uno; mixto, vel promoto, seu
 ad partes alicujus instanciam contigerit in-
 choari aut attemptari, cum omnibus et sin-
 gulis suis emergentibus, incidentibus, de-
 pendentibus, et connexis quibuscumque au-
 diend. discutiend. et sine legitimo atque
 debito terminand. et exequend. necnon ad
 procedend. de et super excessibus, crimi-
 bus, etiam lesæ majestatis, per accusationem,
 inquisitionem, seu denunciationem sum-
 marie, et de plano fine strepita et figura
 judicii, prout vobis Commissariis nostris
 antedictis videbitur expedire, sola facti ve-
 ritate inspecta, ac appellacione remota,
 cum cujuslibet poenæ sive cohercionis legi-
 timæ, in hac parte plena: potestate: Cæ-
 teraque omnia et singule, quæ ad officium
 prædictum pertinent, et pertinere debent.
 faciend. excercend. expediend. et exequend.
 Assumpto vobis in actorum vestrorum scri-
 bam aliquo fideli tabellione, qui singula
 conscribat acta, in præmissis negotiis tenore
 præsentium committimus vices nostras. Vo-
 lulumus etiam et deputamus dilectum et fide-
 lem

Item nostrum Thomam Grey Militent, in hac
vite, Vicemarecallum nostrum, et quod
præfatis* Viceconstabulario et Commissariis
associetur et assistat judicialiter in præ-
missis. Mandantes eidem Thomæ præfene-
tium per tenorem, quod omnia quæ ad
Officium Vicemariscalchi pertinent. facientur.
facias et exequatur, prout decet. T. R.
apud Westm. 14 die Novembris.

Per ipsum Regem; et de dat. &c.

* Vide Pat. ag. H. 6. parte iii. no.



London.

From

*From an Original Letter of ASCHAM,
Tutor to Queen ELIZABETH, to
the Earl of LEICESTER, 1566.*

Most honourable and my best Lord,

IF I should write at full to your Lordshipp what my hart woulde, or what my present neceffitie requeareth, I might feeme either to flatter or to over-reache; to flatter, because I wryte unto you; to over-reache, because I wryte of myself: But I trust your goodnes will judge me voyde of bothe; suche as commytt either be commonlye those that be the great graters for gayne and profit. And howe troublesome I have hitherto bene unto your Lordshipp, and that in moche faire offered good will on your Lordshipps parte, both privatelie to my self, and openlie to others, as any of my callinge hath had in this Courte, your Lordshipp knoweth best: And, for my hart toward your Lordshipp, I neede not moche to wryte, for herein theise

theise witnessses will satisfie, or nothing will serve, God, the Queene, and your owne self. And in as this your goodnes, open to all, bothe frend and foe, beinge always as lothe to saye any man naye, as ever you were able to doe any man good, whoe, as I know full well my self, and as the reporte of all men goith, hath done more good even to your enemyes, then anye man ellse hath done to his frends. The cause whiche in all this opportunitie I have not troubled your Lordshipp, by waye of fute, was neither forgetfulness of my self, nor mistrust of your goodnes; but onlye the watching of suche a tyme, and suche a manner, as might be bothe easye for your Lordshipp to obtaine, and fit for me and myne to enjoye. Befydes that, of my self, not onlye by nature, but also by judgment, I am more defyross to deserve good will, then readie to trouble by futes for gaine; which hath bene the onlie cause whiche in so many faire yeares and dayes which I have passed and spent with her Ma-
jestic,

jefte, I never opened my mowthe to this
 hower, to trouble her Majestie with fute.
 Therefore, if I have dealt thus with the
 Queene, think it not straunge, nor un-
 kyndelye done, moche noble and my best
 Lord, that I have not troubled your Lord-
 shipp with fute; and this request I gladlye
 make, for I doe thinck and also feare, that
 even your Lordshipp dothe thinck, that
 your frend doth deale unkindlye, and offer
 you wronge, whoe doth bothe looke and la-
 bour for goodnes at your Lordshipps hand.
 But see mye moche unhappy happe, or ells
 the strainge and overbolde injurie of others,
 by whome I am dryven, even of necessitie,
 first to complayne of an injurie, before I
 crave anye benefit at your Lordshipps
 hand: Whoe have ventured to turne the
 fayrest waye of my moche hoped furder-
 aunce into a readie pathe of my utter wan-
 doing, for wheane I surelye fixed my hope
 to have had more stay of your Lord-
 shipps goodnes than of any man ells.
 Some have been so bold as to abuse your
 Lordshipps

Lordshipps authoritie to do me that injurie, that few or none wolde, either for inward conscience or common humanitie, have offered unto me: For if the matter, for the deede it self, for the maner of doing, for the persons that have done it, were expressed by me as I coulde, and understand bye others at the full, it woulde fall oute more to other mens shame then my injurie, althoughe my utter undoing did follow thereof. But hitherto I have kept the matter from the Queenes Majestie, not disclosed it to good Master Secreatarie, saying lesse to any other, then either mye inward greife might justlye have uttered, or the injurye offered, and unkyndness done, might well have deservid; for I purpose so to referre the matter onlye to your Lordshipp, as all that heare the case shall witnesse; that either I obtayne my right by your Lordshipps onlye goodnes, or ells suffer wrong by your Lordshipps onlye authoritie. For I saye and will saye, bothe nowe and hereafter, and heare and ells wheare, yf the matter

matter be not amended, that no boldnes durſt, nor no power could have offered me, or done me this wronge, except some men had thought that the shadowe of your Lordſhipps authoritie ſhould ſo have covered their doinges and ſtopped my mowthe, as none ſhould have ſeen, nor I durſt have uttered the injurye done unto me. But they are deceaved, for thoughē I am not ſo bolde and forward as ſome other be in cravinge of benefits, yet dare I well ynough complaine of an injurie, if, wheare, and when, and by whome it ſhould not, it be offered unto me. And the better theire boldnes might have bene borne with all, if it stayed in injuring me; but, as they have ventured boldlye to abuse your Lordſhipps authoritie, ſo have they not ſpared, with overmoche boldnes, to deale not the beſt also with the Queenes Majestie, in diſap-pointing her good will, and illuding her purpose in that matter, wherein ſhe was ſpeciallie bent openlie to ſhewe a prerogatiue of her goodnes towards me. For did her Majestie give me that prebend by her

onlye goodnes, and good Master Secreataries frindlye motion, without my sute, without my knowledge, that another man should reap the best frute of that her good will? Or, when Mr. Bourne would needes intytle the Queene to the fee simple of that prebend, did her Majestie give oute her commission, wryte her lettres, send special tokens, talke earnestlye with her Officers, give straite commaundement to the whole Courte of the Exchequer, that without delay I should have right even in a matter against her self: Was this prerogative, I say, of her goodnes so specially declared, so openlye testefied, that my Lord of Yorke might prevelye disapoint all her Majesties meaninge herein; I trust all good and wise men will bothe thinck and say nay. And besydes this injuryng of me, besydes the abusinge of your Lordshipps authoritie, and besydes the illuding of her Majesties good purpose and will; surely the unkynde dealing doth greeve me mooste of all. For this seaven yeares I have spent my life in cares at home, my lyving in sute and charges

charges abroad; I have folde away my plate, and that which grieveþ me moche, my wifes poore jewells. I have, by this sute, with present debt, broughte myselfe in daunger of forfaitinge my whole lyving to comme, for me, my wife, and my chil-dren; for, bye chardge of this sute, I owe the Queene 200l. and more; in witnesse of whiche debt, Sir Richard Sackvill hath my lease, geven me by Queene Marye, whiche is the whole and onlye lyvinge that I have to leave to my wife and children, if I dye. And if I shoulde now dye, as I ame not verie lyke to lyve longe, my wife and children may overtrewhie faye, when I am gone: We maye all goe a begging for any thing that Master Ascham could ever geat to leave unto us, by all his servis done to Queene Elizabeth, or by all his great frends that he had in her Courte.

This thought, my Lord, pincheth me overnearnè the hart; herebye cometh my gray heares, my hollow eyes, my heavie lookes, my long absence from the Courte,

my thoughtful byding at home, my daylye present greife for them which should be my greatest ioye and comfort. And the better wife, the fayrer children that God hathe bleste me withal, the greater is my greife, that all my service in the Courte should purchase them nothing but beggerye, when I am gone; for, if I dye, all my things dye with me. And yet that poore service that I have done to Queene Elizabeth shall lyve still and never dye, as long as her noble hand and excellent learning in the Greeke and Latine tongues shall be knownen to the worlde. And also my happ is over hard, that I, being thought fitt to be Secreatarie to a Prince, to have the doing betwixte the Prince and Princes abroad, cannot be thought worthie of one grote by yeare at home, neither by land, fee, nor ferme, nor otherwise, which wife and chil- dren may enjoye, when I am gone. Ay, my good Lord, God kepe all good men from theise cares; for he that never had good wife nor faire children can never come to theise cares and thoughts. And therefore

therefore trulye verye unhappy, and on-
lye unhappy may I be, both compted now,
and crownicled hereafter, if, of all those
that have bene so long, and so mightie and
so noble a Prince, I onlye in the end must
leave nothing but myserie to my dearest
frends. I feare, moste noble Lord, lest
theise my inward cares cause me to utter
forth, over farr, theise my houshalde greifes.
And I was not so moche purposed to la-
ment myne owne myserie, as to complayne
uppon others injurye, unkindnesse, and un-
curtesye done unto me in this present mat-
ter; for all theise my inward cares at home
be doubled and trypled by the outward
troubles abroad, partlye by the injuries of
myne enemyes, but more by the unkind-
nes of my frends. Master Bourne did ne-
ver greeve me half so moche in offering
me wrong, as Mr. Dudley and the Bishopp
of Yorke doe in taking away my right. No
Byshopp, in Queen Maries time, would
have so dealt with me, not Mr. Bourne hym
self, when Winchester lyved, durst have
dealt so with me. For suche good estima-

tion, in those dayes, even the learnedest
and wysest men, as Gardener and Cardinal
Poole, made of my poore service, that,
although they knew perfectlye, that in re-
ligion, both by open wryting and prystie
talke, I was contrarye unto them, yea,
when Sir Frauncis Englefield by name did
note me speciallye at the Councell-board,
Gardener would not suffer me to be called
thither, nor touched ells wheare, saienge
suche wordes of me as in a Lettre,-though
Lettres cannot, I blushe to write them to
your Lordshipp. Winchesters good will
stoode not in speaking faire and wishing
well, but he did in deede that for me,
whereby my wife and children shall live the
better when I am gone. My moste noble
Lord, shall my wife and children, when I
am gone, trulye saye, Yet we have this to
lyve on, gotten by my Lord of Winchester
in Queene Maries tyme; but we have
not one pennye to live on, gotten by Lord
of Lecister in Queene Elizabethes time:
Yea, the lyving that was speciallye pur-
posid, by her noble goodnes to do us good,
bye

bye my Lord of Leicester (thoughe not openlie by his meane) yet privilie by his men, and though not by his will and doing, yet by his authoritie and suffering, is taken from us. Ay, my good Lord, perchaunce you think theise words be over sharppre and needlesse, and I thinck so to, for I hope surelyc that your Lordshipps goodnes will prove them so to be in the end. But sure I am, that, at this present, I write not so shaplye, as they have done shrewdlye, which of necessitie compell me thus to wryte: For all theise costes and charges have I sustayned, onlye to mayntayne the Church of Yorkes right, thincking that, in the end of my labour and chardge, my Lord Archbishopp. (whoe never yet spent one penny in defence of his patronage). woulde, first, of curtseye, bestowe the ad- vocation therof uppon my sonne Dudley, then of conscience graunt unto me a good long lease, to redeeme theise chardges which this sute coste me. But now, when I have, by long sute, great cost and care, brought by order of law, by verdict, and judgment,

judgment, this prebend to the church of York agayne, which four Archbishopps in fortie yeares could never bring so to passe: Beholde when I looked for thancks, and hoped for recompence of my great chardges, by some long lease at the leaſt, my Lord Archbifhopp, before the matter was ended (for it yet remayneth in costlye tryall unto me) most unkindlye, to my present undoing, and perpetuall greife, hath geven away the advocation; and geven it so, under his, the Dean and Chapters feale, as now another man shall enjoye the sweet kirnell of this hard and chardgeable nutt, which I have bene so long in cracking; and nothing left unto me but shells and ſhalls to feed me with all. Ay, my Lord, other kinde of writting then theife heavie lettres had been more fitt for this preſent tyme: And ſurelye this had I never written, if the Bifhopp in thiſ matter had made anye accompt of learning, conſcience, hu- manitie, or curteſie, or ellis of hiſ owne promeffe unto me, whereof I wyll chardge hym, and that in the beſt preſence, where- ever

ever I meete hym in England. But to let the Byshopp goe, at whose hands I look for no good, I referr the whole matter onlye to your Lordshipp; whoe may justlye and easilye to no mans injurie, to my great comforde and commoditie, to your great praise among all that shall heare of it; your Lordshipp may, I say, amend all the matter, which if you doe, then doe you lyke your owne doing in all other things ells, and that is justlye, gentleye, and curtесlye; weich as I surelye looke for, so some of the wifest and best men of this realme, and those that thinck moste honourable of your Lordshipps nature, do assure me ye will do soe.

The waye is this :

Let the Bishopp who, as your Lordship knoweth, is bothe willing for your sake, and able of him self, doe John Dudley some other better good turne then this is, and, if it be twise as good, I shall not envie it, so it be not joined withe injuring me:

me: Then may your Lordship take the ad-
vocation, and, insteede of Dudley your
servaunt, bestowe it upon Dudley your
sonne. And so shall John Dudley have a
benefitt, and I receave no injurie, your
Lordship deserve all thanks, and the Bi-
shopp none at all. And thus verie happe-
lye in deede shall fall out a meane whereby
your Lordship may be a good godfather
in deede unto your sonne, and I and my
wife moste bounde unto you, as our assured
hope hath alwaye bene, and still is, that
we and ours shall have one good cause of
comfort at your Lordships hand. And
then shall I bothe live in more joye, and
die with less care, when I shall leave my
dearest children so carefullie provided for
by his most noble godfather. But, if your
Lordship do not thus, I must thinck, and
other will judge, that you do me playne
wrong, which you doe in deede, though
not directly by your self, yet manifestly by
others, if you suffer any other, under the
shadowe of your authoritie, to do it unto
me. And then must I thinck my happe
over

over hard, that your Lordship, whose custome is to do good even to your enemyes, should thus undoe me your poore frend: And whose nature is to do good to all and hurt none, shuld begynne the first injurie that ever you did, to offre it to hym, whoe is more desyrous of the increase of your Lordships honour, then ever he was of his owne profit. And therefore, molte noble and my best Lorde, I praye in Gods behalf, let me understand playnlye, whither you purpose to doe or undoe me in this matter: Yea a speedie naye shall be more wellcome than my right wonne by overlong and careful craving. Yf ye say nothing, then ye tell me playnlye, ye wyll do nothing for me; yf ye drive me of with faire words, then ye drive me, thoughe not openlye to complayne, yet to lament, ells wheare, the injurye done unto me. But surelye you cannot doe so for good natures sake; nor will not do so for honours sake; nor ought to do so, bothe for conscience, for equitie of the cause, and alsoe of curtesie, for that trewe hart and
good

good will which you knowe I have ever
borne to you and your name. And thus
I end, reposing the doing or undoing of
me, my wife, your sonne Dudley, and rest
of my poore children in your Lordshipps
onlie hand; and God fend you as I wishe
you. At London, the 14^o. Aprilis, 1566.



ASCHAM'S Letter to his Wife MARGARET, concerning the Death of her new-born Child,

MINE owne good Margaret, the more I thinck uppon oure sweete babe (as I do manye tymes bothe daye and night) the greater cawfe I alwayes fynde of gevinge thanckes contynuallie to God for his singuler goodnes bestowed at this tyme uppon the chyelde; youe, and me; even because it hath the rather pleased hym to take the chield to hym self into heaven, then to leave it here with us still in earthe. When I mused on the matter, as nature, fleshe, and fatherlye fantasies did cary me, I fownde nothinge but sorowes and care, whiche verie moche did vexe and trouble me. But, at the laste, forsaking theise worldiye thoughts, and referinge me wholelye to the will and order of God in the matter, I fownd suche a chaunge, suche a cause of joye, suche a plentie of Gods

grace toward the chield, and of his goodnes toward you and me, as neither my harte can comprehend all, nor yet my tongue expresse the twentieth parte thereof. Neverthelesse, because God and good will hath so joyned you and me togeather, as we must be not onlye th' one conforte to th' other in forow^e, but also full partakers togeather in any joye: I could not but declare unto you what just cause I thinck bothe we two have of conforte, gladnesse, and joye, that God hathe so graciously dealt with us as he hathe. Mye first steppe from care to conforte was this: I thought God had done his will with our chield, and because God, of his goodnes, knoweth what is best, and by his goodnes ever will do best, I was by and by fullie perswaded the best that can be done is done with our chielde. But, seeing Gods wisdome is unsearchable with any mans hart, and Gods goodnes unspeakable with any mans tongye; I will come downe from soche high thoughts, and talke more sensyble with you, and

laye

laye before youe suche matter, as maye
 be bothe a full comforde of all our cares
 past, and also a just cause of rejoisinge as
 longe as we live. You well remember our
 contynuall desyre and wishe, and our night-
 lye prayer to geather, that God would
 vouchsafe, by us, to encrease the nomber
 of this worlde ; we wished that nature
 should beautifullie performe her worke by
 us : We did talke howe to bring upp our
 chield in learning and vertue ; we had care
 to provyde for it, so as honest fortune
 shold favour and follow it. And see,
 sweete Margarete, how mercifullie God hath
 dealt with us in all theise points : For, what
 wishe could desyre, what prayer could
 crave, what nature could performe, what
 vertue coulde deserve, what fortune could
 offer, we have receaved, and our chield
 dothe enjoye alreadye. And because our
 desyre (thancked be God) was alwaye joyned
 with honestie, and our prayers mingled with
 feare, and applyant alwaies to the will and
 pleasure of God, God hath geven us more

than we wished, and that which is better
for us now, than we could thinck uppon
then. But ye desyre to heare and knowe
how? Marrie even thus: We desyred to
be made vessels to encrease the worlde, and
it hath pleased God to make us vessels to
increase heaven, which is the greatest ho-
nour to man, the greatest joye to heaven,
the greatest spite to the devell, the greatest
frow to hell, that anye man can imagine,
Secondarilie, When nature had performed
that she coulde, Grace stepped forthe, and
toke our childe from nature, and gave it
suche giftes over and above the power of
nature, as, wheare it could not creape in
earthe by nature, it was made straight waye
well able to goe to heauen by gracie; it
could not then speake by nature, and now
it dothe praise God by gracie; and yet
thanked bee nature that she hath done all
that she coulde doe; and blessed be grace
that hathe done moche better then we
coulde wishe she should do. Peradven-
ture yet you do wishe, that nature had
kept

kept it from sicknes, and had preserved it from death a little longer; yea, but grace hath caried it wheare now no sicknes can follow it, nor anye deathe hereafter medle with it, and in steede of a short lief with long troubles in earth, it doth now live a lief which shall never have end, with all inward joye in heaven. And now, Margaret, go too; I pray you tell me, and tell me as you thinck: Do you love your sweete babe so litle, do you envie his happy state so moche, yea once to wishe, that nature shoulde rather have followed your pleasure, in keping your chield in this myfiferable worlde, then grace shoulde have pourchased suche proffit for your chielde, in bringing hym to such felicitie in heauen? Thirdlye, You maye say unto me, yet if the childe had lived in this worlde, it might have growen to suche goodness by grace and vertue, as might have tourned to great comfort to us, to good service to our contrey, and afterward to have deserued as high a place in heaven as it dothe

nowe. Sweete Margaret, you say trithe,
 and I believe also it should so have done;
 but, when I confyder the daungerous pas-
 sage throughe this worlde, the slipperie waye
 that youthe hath to walke in; when I see
 by experience, howe many children, by
 their fowardnes, be rather a care than a
 comfort to their parents, and howe that
 nomber is fewest that groweth to moste
 goodnes; I quyet my self with Gods doing
 and pleasure, whoe hath geven to our
 chielde alreadie the sure and certaine re-
 warde of vertue, and hath not left hym to
 the daunger of losse of suchе benefitts.
 And yet see how merveilonflye God hath
 wrought the matter. In hollie Scripture,
 the lief of man is commonly lykened to
 two things: In one place it is called a con-
 tynuall warfare uppon earth; in another
 place it is called a ronninge for the best
 game. Nowe what dangerous enimyees
 dothe mans lief fighte withall; Even the
 devell, the worlde, and the fleshe. O Lord!
 how few overcome all theise three! How
 manye

manye fight faintlye, how many fight not at all; yea, how many will fullie forfake the banner of God, and with might follow the devell, the worlde, and the fleshe! It is fearfull Margaret, to heare of this battaile, but more fearfull to enter into it, and therfore moste joyfull to be delyvered from it. Agayne, all must ronne that purpose to wyane the game. Yet how flowe be we to ronne, manye scarce willing to goe, more readye to sitt downe and not sturr, and moste turninge a quyte eontrarie waye bothe from God and his calling. But howe hath God dealt with our chield for this daungerous battell, and this slipperie waye, even so as I cannot tell wheather his wisdome is more merveilous, or his goodness more mercifull, and wheather you and I are more bounde to prayse hym for his wisdome, or all wayes to thanek hym for his goodness? For he hath geven our chield the victorie withoute fighting, and the garland withoute ronning; he hath geven unto hym the rewarde of vertue, before he could

could either doe or thinck uppon vertue,
and therefore, Margaret, ought we two
justlye to saye, Thie goodness, O Lord, is
parciall toward our chield and us, and there-
fore let us also willinglye confesse and
thanckfully prayse God with David: Bleſ-
ſid be thou for ever and ever, O mercifull
God, whoe hathe not dealt thus with all
nations and people. Fourthlye and lastlye,
ſeing grace hath purchased more by his
death; then nature could have promyſed
by his lief; ſeing mercye hathē freelye ſo
rewarded hym in heaven, as no vertue of
it ſelf can deserve in earth; surely, Mar-
garet, we might bewaile the want of for-
tune, the laſt point in order I had to talke
uppon. For if we understand good for-
tune, as men do understand it; The beſt
way it is to growe greate in this worlde by
honeſtie and good order, Yet the ſtate of
it in this worlde is ſo unſtable, as no man
of wiſdom hathē ever truſted to * * * *

*The conclusion of this Letter is wanting in
the MSS.*

Trans-

*Tranflation, by Q. ELIZABETH, of
one of TULLIES Familiar Epistles,
given by her to JOHN HARYNG-
TON, 1579.*

TULLY to CURIO.

I HAUF written these vnto you by Sextus Julius, my freend Miloes companyon, not knowing whether you are yet comm into Italy; but because you are shortlie looked for, and it is certainlie reported, that you are nowe departed out of Asia toward Rome, the importance of the matter made vs thinke no haste to great, beinge desierous you might receiue lettres, as soone as might be. My Curio, yf yt wear I onlie that had shewed you friendship (and yet indeed yt is far greater by your acceptacion then by my accompte) I should hardlie be boulde to desier any great matter at your hands, for it is a grief to an honest nature to aske any thinge whear he hath well

well deserued, lest he sholde seeme to demande rather then desier, and to aske a recompence rather then a benefit. But feinge yt is well knownen and famous, by reason of my meane beginninge, howe greatlie I am bounde vnto you, and seeing yt is a parte of a lovinge minde to desier to be more beholdinge where he is mutch beholdinge all redye; I will not sticke to be a tutor vnto you, in these my lettres, for the thinge which is most acceptable and necessarye for me of all others: For, thoughe youe sholde do never so mutch for me, yet I dare presume it shall not be loste, trusting that no benefit can be soe great, but that either I shalbe able to receive with kindnes, or to rewarde yt with thankefulness, or to honor yt with commendacion.

Sir, I haue fett all my studdie, diligence, care, labor, minde, soule, and all, to make Miloe Cönsul; and I ame perswaded I ame bounde to doe it, not onlie as I wolde recompence,

compence my freend, but as I wolde honor
 my father; for I thinke theire was neuer
 man soe carefull for his life and goodes, as
 I ame for Miloes preferment, whearin me-
 thinks my hole state standes. Hearin I vn-
 derstande you can doe vs soe much helpe
 that we shall neede to seeke no farther. All
 this wee haue alredie: The best sort, for
 the acts of his Tribuneshipp for my sake,
 as I trust you thinke; the people and the
 multitude, for his showes and trivmphes,
 and his liberall nature; the youth and the fa-
 vorites, for his owne commendacion among
 theme; last of all, my voice not soe mightie,
 perhaps, as others, yet esteemed and ho-
 nest, and bound vnto him, and theirfore
 may chaunce auayleable, nowe wee have
 but neede of a Head and a Capteine, and,
 as it were a Master, to rule and govern
 these same windes; and, if wee shulde
 wishe for one in all this empire, we colde
 not chuse a fitter man then yow. And
 theirfore, yf yow thinke me mindfull, yf
 you thinke me thankfull, yf you thinke me

an

an honest man, that labor so earnestlie for
my freinde; to conclude, if youe thinke
me worthie of your benefitts, I desier you
to help me in this my great care, and to af-
fiste me to winn this honor, or rather, as
yt wear, to save my life. For Miloe him-
selfe, this I dare promisse, that you shall
finde no man of more couradge, grauitie,
constancie, or faithfulnes towardes youe,
yf youe will receive him into your freend-
shipp. And, for my parte, youe shall doe
me so muche honor and reputacion, as I
shall haue cause to confes that youe haue
shawed yourselffe as much my freend for
my credit, as youe haue done heartofore
for my safetie. I doubt not but you see
howe I am tyed to this matter, and howe
it importeth me not onlie to striue, but to
fight alsoe to performe yt, ells I wolde
write more. But nowe I commend and
deliver the whole matter and all my selffe
into your händes. Onlie this I shall saie,
yf I obtaine yt, I shall almoste be more
boundē

bounde to you then to Miloe ; for I ame not so glad that Miloe saved my life, as I would be glad to recompence him for it. And I never looke to doe yt but by your meanes onlie.



*The following Order of Council to the
LORD-MAYOR of London, is
given to the Reader, as a Specimen
of the Proceedings in the Reign of
Q. ELIZABETH, from which he
may draw his own Conclusions, on
comparing the different Modes of
Proceeding in different Times.*

To the LORD-MAYOR OF LONDON.

AFTER our right hartie commendacions, Whearas their hathe bene of late printed and published within that citie a certaine libell intituled, A Discoveringe of the gapinge gulphe, &c. whearin the author hathe not onlie verie contemptuouslie intermedled in matters of state towchinge her Majesties person, but alsoe vttered certaine things to the dishonor of the Duke of Aniou, brother to the Frenche Kinge. Forasmuch as divers of the said books have been verie seditiouslie cast abroade, and secretele dispersed into the hands of sondrie of her Majesties subiects, as well the inhabitants

bitants of that citie, as in other parts of this realme; with an intencion, as much as in them laie, to alter the mind of her Highnes good and dewtifull subiects, and to drawe them into a suspition and misliking of her Majesties actions, as though the same tended to the prejudicē of the realme, and subversion of the estate of true religion, nowe a longe time, by the goodnes of Almichtie God, and her Highnes authoritie, as God's Minister, established and contynewed amongst vs) Albeit her Majestie hathe received such an assured opinion of the loyaltie of her said subiects, and speciallie of the inhabitants of that her citie of London, that they will not soe easelie giue credit to any suehe secret synister devises tending to the impairing and defacinge of her Highnes good proceedings, especiallie in the pointe of religion, where shee hath willed vs to assure you, that shee desirreth no longer life than shee shalbe a mayntayner and vpholder of the same; yet forasmuch on the one parte yt behoveth her Majestie in honor to have soe

notorious an iniurie, done to soe great a
 Prince, her neighbour, whoe in suche
 kinde and confident forte (all respekte of
 perill and dainger layd aparte) vowchsaſed
 to doe her Maiestie that honor to come
 and visit her, repaired by all the waies and
 meanes that any waie can be devised : soe
 on the other ſide, hir Highnes is verie de-
 ſierous, that as hitherto ſhe haſthe bene verie
 carefull (as by her doings haſthe well ap-
 peared) to maintaine and contynewe this
 realme, bothe in matters of pollicie and
 religion, in ſuch quiet and peaceable eſtate
 as hitherto ſhee haſthe done, and which
 never any Prince did more carefullie be-
 fore ; ſoe at this preſent yt ſholde be
 knownen vnto her ſubiects what her mean-
 ing is ; not by any treating or dealing with
 the ſaid Duke of Aniou, whoe, neither by
 himſelffe nor his Ministers, dyd at anye
 time preſſe her to doe anye thinge to the
 preiudice of this ſtate, to innouate or in-
 fringe any thinge in the government which
 ſhee hath bothe eſtablished, and hytherto,
 by Gods goodnes and affytaunce main-
 tayned

tayned against sondry desegnes and com-
 plotts of many enimes, of whome the Lord
 be thanked, there is at present no souche-
 great doubt as was heretofore to be con-
 ceived: For these and other good consid-
 eracions, to the intent that her said subiects
 give not any credit to suche vntrewe and
 vaine suspitions, her Highnes hathe at this
 present caused a proclamation to be made
 in her name, to be printed and directed
 thither to be published, at the publishing
 whearof within that citie and liberties in
 place accustomed, her Majesties pleasure
 is, that you the Lord Mayor, accompanied
 with some good nombre of the Aldermen
 your bretherin, and the Shives nowe, as
 in like cases hath bene accustomed, shoulde
 be presente; and further, for the better
 confirminge of the inhabitants of the said
 citie on her Majesties sincere meaning to-
 wards them, and the whole realme, it is
 alsoe thought conuenient, and soe wee
 require your Lordship to call the Mas-
 ters, Governors, and Wardens of the
 Company of the citie before you, and,

in hir Highnes name, to commaund theme, that, appointinge some daie as soone as convenientlie maie be, for the assemblies in their feuerall halls of their companies, they doe cause the said proclamation and contents of these our letters to be openlie red and published, chardginge all and euerie person, vpon the penaltie contayned in the said proclamation, to bringe vnto the said Master, Governor, and Wardens, all such the said bookeſ, printed or written, as they or any of theme maie have. And bothe nowe, and frome tyme to tyme hereafter, to signifie what persons, to their knowledge, have, or maie have, had any of the said bookeſ ; which bookeſ ye shall chardge the said Master, Governor, and Wardens to bringe vnto you, with the names of the parties and manner how they came by theme, except in cases where any person shall willinglie bring the same themselves to lighte, to be distroyd according to the content of the said proclamation. And therevpon shall, with as muche speede as you convenientlie maie, perticulerlie

perticulerlie certifie vs theirof, to th' entent, if any person shall be found culpable, wee maie take such further order as shalbe thought expedient. And soe, earneftlie charding you that hearof their be no defalt, as youe tender her Majesties favour, and will, upon your perill, aunswer the contrarie, wee byd you right hartelie farewell, From Gyddye-Hall, the 27 of Septembre, 1579.

Your Lordship's verie loving freendes,

BROMLEY, Canc.
ROB. LEYCESTER.
CHR. HATTON.

W. BURGHLEY.
H. HUNSDON.
H. SYDNEY.
FRA. WALSINGHAM.

The

*The Duke of BUCKINGHAM's
Speech to his Majestie at the Coun-
sell-Table.*

S I R E,

ME thinkes nowe I beholde yow a greate Kinge, for love is greater then Maiestie. Opinion, that yow had lost the love of yowr people, had almost lost yow in the opinion of the world. But this daye makes yow appeare as yow are, a glorious Kinge, loved at home, and now to be feared abroade. This fallinge out soe happilie, give me leave, I beseeche yow, to be a humble suiter to yowr Maiestie, first for my self, That I, whoe have had the honor to be yowr favorite, may now give vp my title to them, they to be yowr favorite, and I to be yowr servant. My second suite is, They havinge don soe well, yow will accompt of them all as one; a body of many subiects, but all of one harte. Opinion might have made them differ; but affeccion made them all to ioyne

ioyne with like love in this greate guifte :
for proporcion, it beinge lesse then yowr
occasions might aske, yet it is more then
any subiects gave in soe short a tyme. Nor
am I perswaded that it will rest there ; for
this is but an ernest of theyr affeccions, to
lett yow see, and the world know, what
subiects yow haue ; that, when yowr honor
and the good of the State is ingaged, yow
cannot want. This is not a guifte of 5
subsidies alone, but the openinge of a
myne of subsidies, which lyeth in theyr
hartes. This good beginninge hath wrought
alredy these effects : They have taken yowr
harte, drawne from yow a declaracion, that
yow will love Parliaments. And, againe,
this wilbe mett, I make no question, with
muche respecte ; that theyr demaunds wilbe
iust, dutifull, and moderate. For they that
knowe this to give knowe well what is fit
to aske. Then cannott yowr Maiestie doe
lesse then outgoe theyr demaunds, or else
yow doe lessen yowrfself or them ; for yowr
message be gatt trust, and yowr promises
must then begett performance. This be-
inge

inge don, then shall I with a gladd hearte
 hold this work as well ended as nowe begun.
 Then shall I hope, that Parliaments shalbe
 made hereafter soe frequent by the effects
 and good vse of them, as shall haue this
 farther benefitt, to deterr from yowr eares
 thosē proiectors and inducers of innova-
 cions, as disturbers both of Church and
 Commonwealth. [*And whoe dare not
 oppose but att these tymes, when they
 fynde that there is not an vnion of hearts
 and affeccions twixte yowr Maiestie and
 yowr people? And give me leauue, Sir, to
 say, that this Parliament hath given me
 more then yowr self, since they haue nowe,
 by giving themselues vnto yow, given me
 likewise to serve yow both in one, without
 iealousye; soe that now I am more then in
 hope to regaine that which I esteem dearer
 then my life, theyr loue.]

Nowe, Sir, to open my harte, and to
 eafe my greif, please yow to heare me one
 word

* This is left out in some Copies.

word more: I must confess, I haue longe
lived in payne; sleepe hath giuen me no
rest; favors and fortune noe contente;
such haue been my secrett sorrowes to be
the hand of separacion, and that devided
the Kinge from his people, and them from
him. But I hope it shall appeare they
were some mistaken mynds, that would
haue made me the evill spiritt that walked
betweene a good Maister and a loyall peo-
ple for ill offices; whereas, by yowr Ma-
iesties favor, I shall approve my self a
good spirit, breathing out the best of ser-
vices to them all.

Therefore, this don, I accompt more
blesled to me then my birth, seinge my self
able to serve them, to see yow brought in
clote with Parliaments, to see a Parliament
expressed such clote to yow; love them, I
befeeche yow, and God so love me and
anyne, as I love to see this daye.

His Majesties Aunswer to the Petition concerninge RELIGION, to euerye Particular.

1. TO the first Article his Maiestie aunswreth, That he will, according to his desire, give both life and mocion to the lawes which stand in force against Seminaries, Preists, and all that have taken orders by the awthoritye of the see of Rome. And, to that end, his Maiestie will give strickt orders to all his Ministers, for the discoverye and apprehending of them, and soe leave them, beinge apprehended to the tryall of the lawe. And, in case that, after tryall, theyr shalbe cause to respitt the execution of any of them, yet they shalbe safelie kept from exercising theyr factions, or spreddinge theyr superstitious and dangerous doctrynes. And, for the promoters and abbetterers, they shalbe left to the same.

2. To

2. To the second, his Maiestie granteth all that is desired in the Article ; and to this end will give order to the Lord Treasurer, Highe Admirall, and Lord Warden of the Cinque Ports, that in theyr seuerall places they be carefull to see this Article fully executed ; givinge strict charge to all such as haue place and awthoritye vnder them to vse all diligence therein. And his Maiestie requireth them and all other Officers and Mynisters to haue a vigilant eye vpon such as dwell in daungerous places of advantage, or opportunity of receivinge or transportringe any such as are here mentioned. And his Maiestie shall take it for good seruice, if any will giue knowledge of such as have combyned, or shall coniuine and combyne, as is mentioned in this Article, that iustice may be stricktly done vpon them.

3. To the third, his Maiestie will take order to restraine all recourse of Recusants to the Hoste. And so, for the other points

of this Article, his Maiestie is well pleased that the lawes be dulye executed, and that all unlawfull licens be adnulled and discharged.

4. To the 4th, his Maiestie is moste willinge to punishe for the tyme past, and prevent for the future, any the deceipts and abuses mencioned in this Article; and will accompt it good seruice in any that will informe himself, his privye Counsell, Officers of his Revennews, Judges, Counsell, or others, of any thinge that maye defeate the farther progress of iniquitye. And his Maiestie doth stricktly charge and commaunde euerye of them to whom such informacion shalbe brought, that suffer not the same to dye, but doe their better-most endeauours to effect a cleare discoverye, and bringe the offenders to punishment; and, to the intente there neuer bee tolleration, his Maiestie leaves the lawes to their course.

5. To

5. To the 5th, his Maiestie is well pleased to prohibit and restraine theyr comminge and resorte to the houses of Embassadours, and will commaund vigilant watche to be sett for theyr takinge and punishinge, as is desired.

6. To the 6th, his Maiestie is perswaded, that this Article is alreadye observed with good care; neuerthelesse, for the avoydinge (as much as may be) all errors and escapes in this thinge, his Maiestie will giue charge to the L. Keep. that the next term he call vnto him all the Judges, and take informacion of them, of the estates of theyr feuerall circuits. And, if any such as are mencioned in this Article be in the Commission of the Peace, that due performance may be made thereof. And will likewise giue order, that the L. Admirall, and such others as to whome it shall apperteyne, to make diligent inquirye, and tefte to his Maiestie, if any such be in

place of awthorytie and commaunde in his
shippes or Service.

7. To the 7th, his Maiestie doth fully
grant it.

8. To the 8th, his Maiestie doth well
approve, as a matter of necessariey consi-
deracion; and that, the Parliamente now
sittinge, he recommendeth to both Houses
the consideracion of sittinge laws to that ef-
fect. And his Maiestie doth fullye declare,
that the mildnesse, that hath been used to-
wards those of the Popishe religion, hath
been vpon hope that foreyne Princes might
thereby be induced to vse moderacion to-
ward theyr subiectes of the Reformed re-
ligion. But, not fyndinge that good ef-
fecte which was exspecte, his Maiestie re-
solueth, that (vnlesse he shall see very spee-
dily better fruits) to add a farther degree
of seueritye to that which in the petition is
desired.

Sir

Sir FRANCIS SEYMORS *Speeche in
the House of Commons, March 22,
1627.*

THIS is the greate Councell of the kingdome, and heer (if not heere alone) his Maiestie may see, as in a true glasse, the state of the kingdome. Wee are called hither by his writts to give him faythfull councell, such as may stand with his honor; but that wee must doe without flattery; and chosen wee are by the Commons to deliver vp their ivst greiuances; and this wee must doe without feare. Let us not then be like Cambises Judges, who, beinge demaunded of him concerninge some thinges vnlawfull, sayd, Though there were noe written lawe, the Persian Kings may doe what they list. This was base flattery, fitter for reproofe then imitacion. And, as flattery, so feare taketh away the iudgment. For my owne parte, I shall shunne both these, and speake my con-

science with as much duety to his Maiestie as any man, not neglectinge the publique. But howe can wee speake our affeccions while we reteyne ovrselues? Or speake of giveinge, till we knowe whether we haue any thinge to give, or not? For, if his Maiestie shalbe persuaded he may take what he list, What need we to giue? That this hath byn don appeareth by the billettinge of souldiers, a thinge noe way advantagious to his seruice, and a burden to the Commonwealth; the imprisonment of Gent. for the loane; whoe if they had don the contrary for feare, their faults had byn as great as theirs who were Proiectors and Countenancers of their proceedings. Hath it not been preached in the pulpetts (or rather prated) All wee have is the Kings? But, when they forsake their owne callings, and turne ignorant Statelemen, wee see howe willinge they bee to change a good conscience for a Bishoppricke. It's too apparant the people suffers more nowe then euer. Will you knowe the true reason? We shall fynde those

Princes

Princes haue byn in greatest wants and necessities, that haue exacted most from their subiects. The reason is plaine : A Prince is strongest by faythfull and wise Counsell. I would I could truely say sych had byn imployed abroad ; I speake this to this end, to shew the defect proceded not from this house. I will confesse he is noe good subiect, that would not willingly and freely lay downe his life, when the end may be the seruice of his Maiestie, and the good of the Commonwealthe ; but he is noe good subiect, but a flauue, that will haue his goods taken from him against his will and his liberties, against the lawes of the kingdome. In doeinge this, wee shall but tread the steps of our forefathers, who still preferred the publike interest before their owne right, nay, before their owne lives ; it wilbe a wronge to us, to our posterity, and to our consciences, if we shall forgoe this ; we shall doe well therefore to present it to his Maiestie. I offer this in the generall, thinkinge the particulars fitter for Committees ; and what I
nowe

nowe say, or shall say then, I submitt to
better iudgments.

Sir THOMAS WENTWORTH *his*
Speeche, the same Day.

MAY this dayes resolucion be as happy
as I conceiue your exposicion (which
nowe moues me to arise) to be seasonable
and necessary; for, whether we shall looke
vpon the Kinge or his people, it did neuer
more behooue this greate Phisician, the Par-
liament, to effect a true consent amonge
the parties, then nowe. This debate car-
ryeth with it a double respect, toward the
Souereigne, and toward the subiect, though
both be innocent, both iniured, both to be
cured. In the representacion of iniuries,
I shall craue your attencion; in the cures,
I shall beseech your equal cares and better
iudgments. Surely (in the greatest humi-
lity I speake it) their illegall wayes are pu-
nishments and marks of indignacion: the
raylinge of loanes, strengthend by Com-
mission,

mision, with vnheard of instruccions and
 oathes; the bilettinge of souldiours by
 Leiuteneants and Deputy Leiuteneants haue
 byn, as if they would have persuaded Chris-
 tian Princes, nay, worlds, the rights of em-
 pire had byn to take away euery stonge
 hande; and they haue endeauourd, as
 farre as was possible for them to doe it.
 This hath not byn don by the Kinge (vn-
 der the pleasinge shade of whose Crowne
 (I hope) we shall euer gather the fruits of
 iustice;) but by Proiectors they haue ex-
 tended the prerogatiue of the Kinge be-
 yond the iust proporcione, which makes the
 sweete harmony of the whole; they haue
 rent from us the light of our dayes, in-
 forced a company of guests, worse than the
 Ordinance of France; who haue vitiated
 our wives and daughters before our faces,
 brought the Crowne to greater want then
 euer, by anticipatinge the revenewe; and,
 Can the shepheard be thus smitten, and
 the sheepe not scattered? They introduced
 a privye Councell, rauishinge att once the
 shires

shires of all auncient governement, impri-
soninge vs without eyther bauke or bounde.
They haue taken from us (What shall I say?
Indeed, what haue they left us ?) all meanes
of supplyng the Kinge, and ingratiate-
inge our selves with him, takinge up the
root of all propertye ; which, if it be not
seasounably sett into the ground by his Ma-
iesties owne hands, we shall haue, in steed
of beauty, baldnes.

To the makinge them whole I shall ap-
ply my selfe, and apply a remedy to all
their deseases ; by one and the same thinge
hath Kinge and people byn hurt, and by
the same must they be cured. To vindic-
ate what ? Newe things ? Noe ; our aun-
cient, sober, vitall liberties, by reinforce-
inge the auncient lawes made by our aun-
cestors ; by settinge such a character vpon
them, as no licentious spiritt shall dare to
enter vpon them : And shall wee thinke this
is a way to breake a Parliament ? Noe :
Our desires are modest and iust. I speak
true

true loyaltie, both for the intereste of Kinge and people; if wee enjoy not this, it wilbe impossible to releue him. Therefore lett us not feare, that they shall not be accepted by his goodnes. Therefore I shall descende to my mocion, consistinge of 4 parts; twoe of which haue relation to the persons, and two to the propertie of goods; for our persons and our freedome from them; first, from our imprisoment; secondly, from imployment abroad, contrary to the auncient customes, for our goods. First, That noe lawes may be made but by Parliament; secondly, Noe bilettinge of souldiours: It is most necessary, that theis be resolued, that the subiect may be secured in both for the manner. In the seconde place, it will be fitt to determine it by a Grand Committee.

*The Manner of the Gifts by the Kings
of England, unto their Eldest
Sonnes.*

*The Distinction of Times, in the Distribution of
Honors by the Kings of England unto their
Eldest Sonnes.*

EDWARD, eldest sonne of Hen. 3. was created by his father, at 14 yeeres, Prince of Wales, Earle of Chester, Duke of Aquitain, and Lieutenant of Ireland, Anno 38 H. 3.

Edward, eldest sonne of Edw. 1. was created by his father, at 16 yeeres, Prince of Wales, Earle of Chester, and Earl of Cornwall, Anno 29 Edw. 1.; and afterwards Duke of Aquitain, Anno •; and afterwards knighted him at 21 yeeres, and 300 more in honor of him, Anno 34 Ed. 1.

Edward

Edward, eldest sonne of Edw. 2, was first created by his father Earle of Chester; Anno 6 Ed. 2; and afterwards Prince of Wales and Duke of Aquitain, Anno 14 Edw. 2.

Edward, the Black Prince, eldest sonne of Edw. 3, was first created by his father Earle of Chester, Anno 7; and afterwards Duke of Cornwall, Anno 11 Edw. 3; and after Prince of Wales, Anno 17.

Richard, eldest sonne of the Black Prince, was created by his grandfather Ed. 3. Prince of Wales, Earle of Chester, and Duke of Cornwall, Anno 50 Ed. 3; and constituted Lieutenant in Parliament, his grandfather being sick, Anno 51 Ed. 3.

Henry, eldest son of Hen. 4, was created by his father Prince of Wales, Duke of Lancaster, Duke of Cornwall, Duke of Aquitain, Earle of Chester, Anno 1 Hen. 4; and afterwards Lieutenant-generall in the marches of Wales, Anno 7, and Con-

stable of Douer Castell, and Lord Wardein
of the Cinq Ports, Anno 10.

Edward, eldest sonne of Hen. 6, was
created by his father Prince of Wales and
Earle of Chester, Anno 32; and knighted
Anno

Edward, eldest sonne of Edw. 4, was
created Prince of Wales and Earle of
Chester, Anno 11 Edw. 4; and Lieutenant
in the marches of Wales, and afterwards
when he knighted him, he knighted also his
younger sonne the Duke of Yorke, and the
sonnes and heires of diuers Earles and
Lordes, and som Judges, Anno

Edward, eldest sonne of Rich. 3, was
created Prince of Wales, Duke of Corn-
wall, and Earle of Chester, and Lieutenant
of Ireland, Anno 1 Rich. 3.

Arthur, eldest sonne of Hen. 7, was cre-
ated Prince of Wales, and Earle of Ches-
ter, Anno 5; and had liuery of the ductie
of

of Cornwall, eodem Anno ; and afterwards was constituted a Justice of Peace in the counties of Salop, Hereffe, and Gloucester, Anno 8, and made Warden of the marches of England towards Scotland.

Henry, sonne of Hen. 7, (after the death of Arthur) was created Prince of Wales and Earle of Chester, Anno 19 Hen. 7 ; and, whereas he was before Duke of Yorke, Earle Marshall of England, Lieutenant of Ireland, and Gardien of the Cinq Ports, the King his father resumed from him the Dukedom of Yorke by Parliament.

The solemn Creacion of the PRINCES OF WALES.

Henry, eldest sonne of Hen. 3, and Edward, eldest sonne of Edw. 1, and Edward, eldest of Edw. 2, are said by the best chroniclers to haue bine created Princes of Wales by consent of Parliament ; but there are no records extant of their creations.

The Black Prince, and all the rest of the succeeding Princes, were created with consent of Parliament, and the records of their creacions are extant.

The Royalty and Investure of the PRINCES OF WALES.

And Richard, sonne of the Black Prince, after he was created Prince of Wales, was caused by his grandfather Edward 3, to sitt at his table in high estate, as heir apparent.

And Hen. eldest sonne of H. 4, was solemnly created and invested Prince of Wales, in open and full Parliament, where the King himselfe, sittinge in his royall seat; and performing all the due ceremonies unto him, kissed him and gave him his charter in his hand, and soe caused him to be led by the Duke of Yorke (the King's vnkle) vnto the place assignd unto him in Parliament, as Prince of Wales.

The

The Creacion of EARLES and LORDES in Honor of them.

When Hen. 3 created his eldest sonne Prince of Wales, he then made his younger sonne Earle of Lancaster.

When Edw. 2 created his eldest sonne, he made Hugh Spencer, the father, Earle of Winchester, and Andrew Harkley, Earle of Carliell.

When Edw. 3 created his eldest sonne Duke of Cornwall, he created also 7 Earles.

When Edw. 4 created his eldest sonne Prince of Wales, he created also Thomas Gray, the Queens brother, Earle of Huntingdon.

When Rich. 3 created his eldest sonne Prince of Wales, he created also Edw. Grey Viscount Lifle.

**The TITLES and the POSSESSIONS
graunted.**

TITLES and OFFICES.

Prince of Wales. This tytle was first giuen by Henry the 3 unto his eldest sonne.

Earle of Chester. This began likewise from the said King.

Lieftenant of Ireland. This began from H. 3, and after enioyed by the eldest sonne of Ric. 3, and H. sonne of H. 7.

Duke of Aquitain. This began from H. 3, and successiuely continued vntill Hen. 6.

Earle of Cornwall. This began Anno 11 Ed. 3, and soe hath ever since continued.

Duke of Lancaster. This tytle was given only vnto Prince Hen. eldest sonne of Hen. 4.

Con-

**Constable of Douer and Lord Wardein
of the Cinq Ports Enjoyed only by the
eldest sonnes of H. 4 and H. 7.**

**Lieftenant of the marches in Wales.
Enjoyed by the eldest sonnes of H. 4, Ed.
4, & H. 7.**

**Lieftenant of the Marches towards Scot-
land. Enjoyed by Arthur, eldest sonne of
Hen. 7.**

**Earle of March and Pembroke. This
tyle had Edw. eldest sonne of Edw. 4.**

**Lord of Biscay and Cordevals. This
tyle had Prince Hen. eldest son of Hen. 4.**

LANDS and POSSESSIONS.

**Henry 3 graunted vnto his eldest sonne,
the lands conquered in Wales, and Earle-
dom of Chester, and castells of Bristowe
and Stamford, with the lands thereto, Anno
38; and sondrye possesions in Ireland, eod.**

Anno

Anno 38; and the possessions of Aquitain,
 Anno 53; and graunted the custody of the
 Tower for 5 yeeres, by his Deputy, Philip
 Bassett, Anno 54.

Ed. 1 graunted vnto his eldest sonne the
 principallity of Wales, and the Earldome
 of Chester, Anno 29.

Edward 2 granted vnto his eldest sonne
 divers possessions in the ifle of Wight, and
 alsoe at that tyme the earledome of Che-
 ster, Anno 6, and, afterwards the duke-
 dome of Aquitain, and the county of Poic-
 tu, Anno 19 Edw. 2.

Edward 3 granted unto his eldest sonne,
 first, the earldome of Chester, Anno 7,
 and afterwards the dukedom of Cornwall,
 Anno 11, and the principallity of Wales,
 Anno 17; and afterwards the castell of Ox-
 ford, and the park of Macclesfield, with the
 appurtenances, Anno 22, and afterwards a
 confirmacion of the tyn nynes in Devon
 and Cornwall, with some increase of profits,
 Anno 36.

Henry

Henry 4 granted vnto his eldest sonne the principallity, the dukedom of Cornwall, and the earldome of Chester, Anno 1; and afterwards all arrerages of rents, Anno 2, and that diuers franchises in Coventry shoulde be discharged out of the Exchequer, and be reputed parcell of the dukedom of Cornwall, Anno 3; and afterwards granted diuers possessions which came by forfeyture, Anno 6, and afterwards the goods and chattells of sondry persons which were outlawed, Anno 9,

Henry 6 granted unto his eldest sonne the principallity, the dukedom of Cornwall, and the earldome of Chester, Anno 32; and afterwards the castell and lordshipp of Buelt and Montgomry, reciting how the said lands did belong to the Prince, but yet were left out of his former patent through the mediation of the Duke of York.

Edward 4 granted vnto his eldest sonne the principallity, the dukedom of Cornwall, the earldome of Chester, Anno 11, which

which was confirmed by the next Parliament, Anno 12; and afterwards he granted the castell and lordship of Nerber, the lordship of Prestend, manor of Norton-Castell, lordship and borough of Radnor, and Buelt, and Montgomry, Anno 17, and the castle and lordship of Ellwell in Northwall, Anno 18.

Henry 7 granted vnto Arthur, his eldest sonne, the principallity, and earldome of Chester, Anno 5, and gaue him liuery of the duchy of Cornwall, eod. Anno 5; and afterwards granted the castell and lordship of Wigmore, and the castell and lordship of Nerbert, and the lordship of Prestend, and manor of Norton, the castell, lordship, and borough of Radnor, and lordship of Meneleigh, castle of Cowles, &c. Anno 9 (at will.)

And the said King Henry 7, after the deceaſe of Arthur, did by Parliament resume, from his ſecond ſonne, the dukedom of York, with all the poſſeffions thereto,
and

and gaue him the said principallity, and earldome of Chester, Anno 19 H. 7.

PRIVILEGES and PREHEMINENCES.

Out of PARLIAMENT ROLLS.

Contribucion of the people to the Prince at his creacion, 51 Ed. 3, Parl. Rol.

Power giuen by Parliament vnto the Prince to giue liueryes to his fearuants at his pleasure, notwithstanding any statute, 14 Ed. 4. Parl. Pat. Rol.

The King, intending to make diuers Knights for the increase of the honor, lands, and triumph of his eldest sonne, doth provide by Parliament, that the actions and fuytes of such should not abate, 19 H. 7. Parl. Rol.

The Commons pray, that in regard of the excessive alienacions of sondry possessions belong unto the Prince, soe that sufficient

fficient estate is not left without some new assignment; that it would please the King to make a resumption, which was yealded vnto, but with some cautions, 1 H. 4. Parl. Rol.

Enacted, vpon petition, exhibited to the Parliament-howse, that the Earle of Chester shoule hold and injoy all antyent franchises and liberties entierly, H. 4. Parl. Rol.

Exception in the Parliament roll of the Princes land from paying eny 15th, 14 E. 4. Parl. Rol.

Out of PATENT ROLLS.

A speciall exemplification, for the behalfe of the Black Prince, of the names of all the Earles, Bishopps, Knights, and others, which did homage vnto the eldest sonne of Edw. 1.

Writts

Writts in the behalfe of the Prince, in nature of writts of attendance, commanding the Sheriffs to proclame the same, *in locis ubi melius expedire viderint*, 50 Edw. 3. Char. Rol.

Writts for priueledge for the Prince to be exempted from paying any fees for any of the Kings Seales, 23 E. 3. Pat. H. 4. Pat. 35 H. 6. Pat.

Speciall writts granted for the behalfe of the Prince, for making seasure of the goods and chattells of such as dyed indebted vnto the Prince: *Quia nolumus quod defraudetur.*

Writts *de intendend promisoribusque aina et feni et littore pro sustentacione equos et arma Domini Principis et pro equitijs suis necessarijs in locis ubi expedire viderint.* And the like, *Ad omnes cign' Principis in aqua Thamefis et riuul. custodiend.* 30 Ed. 3. Pat. Rol.

From the first yeere of Hen. 7, Prince
Vol. III. N Arthur

Arthur was put first in every commission of peace; but in former Kings tynes there younger sonnes only were put first in commissions, and not the Prince. Hen. 7, Pat.

Special protection granted by the King vnto the tennants of all the possessions of the Prince in his absence beyond feas, 30 Edw. 3. Pat. Roll.

Power and licence giuen by the King vnto the Prince to make his will and executors (being to go beyond feas) and, by a grant, Anno 20 E. 3. The executors of the Prince (if he chanced to dye) to haue all the profitts of his land, *a tempore mortis pro uno anno*; and after, by a larger grant, Anno 36 Ed. 3, to haue the said profitts *pro tribus annis*; and after, by a larger grant, Anno 40 E. 3, to haue them for *quatuor annis, 20 36 40 E. 3.*

The Prince being to goe beyond feas, the King constituteth by his Parliament the

Arch-

Archbishop and other great Lords to be
overseers of his possessions, for his profit,
untill his returne: *Vel donec aliud ab eodem*
filio nostro in mandatis habueritis, 20 E. 3.
Pat. Rol.



*An Oration, made by FECKNAM,
Abbott of Westminster, in the
Reign of Queen MARY.*

UPON Fridaye, being the xth of Februay, was red the second tyme a bill concerning sanctuaries; declaring how, by lawes alreadie passed in the yeare of Henrie the VIIIth, theare remained in deede at this day no sanctuaries other then churches, churcheyards, &c. and those, as in olde tyme it hath bene vsed, to serve in suche cases as they did serve, but for xl daies, and the offender afterward to abiure: But, for that suche abiuracion could neither be made into the partes beyond the seas, the same being forbidden by statute; nor vnto anie sanctuarie within the realme, wheare none was in deede, though at Westminster by usurpcion and permission it had of late bene vsed: Thearfore the bill praid abolishment of all sanctuaries, other then churches, churcheyards, &c. and

and from those to revive the olde maner
of abiuring beyond the feas. It was agreed,
for as moche as it might be that the Abbott
of Westminster had some new graunt from
the Prince, sens the making of that statute
of King Henrie the VIIIth, whearie his
sanctuarie might haue bene created of new,
that thearefore the Speaker shuld, by his
Sergeaunt at armes, geve warning to the
Abbott to come before the House vpon
the Saturday next, being the xjth of Fe-
bruary, with his Councell learned in the
lawes, to shew by what warraunt he held
sanctuarie at Westminster. According here-
vnto, vpon the said Saturday following,
the Abbott, accompanied with no Counsell
learned, but onlie one monke attending on
hym, and bearing twoe olde monuments,
the one whearof was the charter of sanctua-
rie, graunted to the house of Westminster
by King Edward the Sanct; the other a
confirmacion of the same charter, with a
censure of cursè vpon the breakers thear-
of, made at the request of the said King

Edward by the Pope, Iohn, at a generall Synode by hym assembled for that purpose; being receaved into the House, thus he began:

Master Speaker, and you the rest my Masters of this honorable Court, yester-night, betwene the houres of viij and viij, I was advertised of twoe thinges: The one, That theare is a bill heare exhibited among you for the abolisheement of the libertie of sanctuarie at Westminster: The other (for whiche I do mooste humblie thanck you all) that it hathe pleased you to haue suche favourable consideracion of me, as to graunt me free accesse at this tyme into this place with my Councell, to shew what I coulde or had to saye, for maintenaunce and continuance of sanctuarie theare. But for that the tyme of warning was so short, and this day being the laste day of the Tearme, the learned in the lawe cannot so convenientlie spare me leasure from theire other affaires; therfore neither coulde I myself

myself sufficientlie prepare to faye in that
behalf, nor haue the aide of such Coun-
sellours as bothe this case requireth, and
your getlenes hath graunted. Whearefore
it may please you, that, with your like fa-
vour, I may obtaine, that, if in my vn-
perfitt oration any thing shalbe vttered,
otherwise than is profitable for my cause,
no advantage be taken thearof; and also
that I may haue a further daie graunted,
when I may vse the helpe of Councell
learned in the lawes, to enforme you of
suche right and title as I haue to shew for
the sanctuarie of Westminster. But, to
the matter, I nothing doubt the purpose,
not to take away all sanctuaries, all places
of refuge for poore offenders; for that
weare to moche iniurious, considering that
sanctuaries and places of refuge are and
haue alwaie bene vsed and inviolablie main-
tained, not onlie in everie contrey through-
out Christendome, but also among the Lewes,
yea, and among the Turks and Infidells.
All Princes, all Lawe-makers, Solon in
Athenes,

Athenes, Lycurgus at Lacedemon, all have had *loca refugii*, ' places of succour and favegarde,' for suche as haue transgressed lawes and deserued corporall paines.

Sith thearfore yea meane not (as I doubt not) to destroye all sanctuaries: And if you purpose to maintaine anye, or if anye be worthye to be contynued, Westminster of all other is moost worthie, and that for foure causes: The first is the antiquitie and continuance of sanctuaries theare. The second is the dignitie of the persones by whome it was ordiened and preserved. The third the worthines of the place it self. The fourth the profitte and commoditie that you haue receaved thearie. And first, for antiquitie of sanctuarie at Westminster, it may please you to haue consideracion how it is no lesse then xiiij hundred yeares sens sanctuarie was theare first ordeined; for Lucius, the first Christian King of this realme, which about one hundred yeares after Christ receaued the Christian faithe from

from the holie Pope of Rome and Martir Eleutherius, by the mynisterie of the holie monkes, Fagane, whome some call Fugane, and Damiane, immediateli after that he was by the faide holie monkes baptizied and instructed in the true profession of Christes religion, did destroie the temple that then stood heare at Westminster, dedicate to the idoll Apollo; and, in place thearof, erected a new temple to the honor of the true God, our Saviour Jesu Christ, and of St. Peter from whose see he receavd the benefitt of Christianitie; and theare he, by his free graunt, ordained sanctuarie; for I must confesse that, as the temporall power hath the administracion of death and temporall punishment, so hath it also the onlie authoritie of dispensacion and pardon.

He, I faye, made proclamacion, That whoe so euer wold resort thither, and worshipp the true God, and embrace the true faithe, whiche he had then receaved, shulde enioye free pardon and immunite for all offences

offences by them committed. Whearin this good Christian King semeth right wiselie to haue followed the pollicie of Darius, King of Assiria ; whoe, purposing to haue the memorie of his father Belus honored, did erect an ymage to the likenes of his father, and made publicacion throughout his dominions, That whosoeuer wold come and honor that ymage of his father Belus shuld haue free pardon of all offences, with immunitie of their lives and goodes. So, even as Darius, this Heathen King, by sanctuarie sought to allure the people to the idolatrous worshipp of his father, the same meane vsed this good Christian King to allure his people to the true worshipp of the true God. And that freedome of sanctuarie, by him ordeined as a meane to winne men to faithe, so long endured inviolate, as faithe it self continued vnforaken, even to the tyme of vngodlie King Vortimer, whiche brought in the wicked Saxons, whoe, having ones prevailed and gotten the rule and possession of this realme into theire hands, destroyed bothe

bothe the profession of Christian faithe and the freedom of sanctuarie, the meane to allure to faithe.

So remayned faithe exiled, and sanctuarie dissolved, all the tyme of their ungodlye governement, till the tyme of holie St. Gregorie, Pope of Rome; whiche, delighted with the angelick faces of the Englishe children that he saw stand to be soldē at Rome, sent hither the holie monke St. Augustine, Meliens, and other, to preache againe the true faithe of Christ in this realme. They, by their teaching and holienes of life, converted to the true Christian religion Seba, King of the East Saxons. He was by them baptized, and, by them having receaved the Christian faithe, commaunded all his people to embrace the same, and thearwithall restored the first meane of the first good King, Lucius, to enduce to faithe, the free sanctuarie at Westminster. So continued it also with the true faithe till the tyme of the cursed Danes

Danes that overranne this realme, as we
reade in histories. They destroyed faithe
and sanctuarie; and so it stooде dissolved
till the tyme of the hollie King Sainct Ed-
ward. He restored faith and sanctuarie;
he receaved againe the freedome and pri-
vileges theare: and not onlie receaved the
same, but confirmed them also with his
mooste ample charter, whiche I haue heare
to shewe; and not onlie that, but also pro-
cured the Pope to call a Synode for the
establishing thearof; whearin the sanctuarie
at Westminster is strengthened with the af-
sent of the Hollie Father, and a great nom-
ber of Archbishopps and Bishopps, whose
names are added to the same; and the
breakers thearof holden, by their censures,
dampned to perpetuall fyre with the be-
trayer Iudas.

This I will also leave with you, Master
Speaker, and the charter of Sainct Ed-
ward; whiche, though it be in it selfe alto-
gether notable, yet one clause in the end
I will

I will now remember vnto you, as mooste notable, wheare he saith: *Hoc charta nostra tamdiu valebit, quamdiu timor et tremor Christiani nominis valebit in gente nostra:* ‘ This our charter and graunt (saith this Noble Prince and Sanct) shall so long stand in strength and be aduaileable, how long as the feare and dread of Christian name shall remaine amonge our people.’ A mervailous saieng of this hollie King, considering how, in all points, accordinglie it hath agreeede with the successe of tymes sens the graunt of this his charter. A merveilous prophecie, marking how it hath followed as he foresaied: For, so long as the dread and feare of Christian name remayned in England, so longe did Westminster enjoye the benefite of free sanctuarie: Howlong the true faithe remayned in England vnexiled, so long the privilege of sanctuarie remayned at Westminster vndissolued: How long we swarved not from the vnitie of Christes churche, so long we broke not the liberties of sanctuarie. Westminster kept their sanctuarie, graunted by this hollie King, inviolate till the tyme

of the late schisma. Then, when all faithe, when all truthe of religion, when all the vnitie that conteineth all the churche of Christ, when all feare and dread of Christian name ceassed among vs, then ceassed the freedome of sanctuarie, and so remayned vntill the happie tyme of our moost gracious King and Queene, Phillip and Marie. They restored the faithe to vs, and vs to the vnitie of Christes churche: They haue revived the feare and dread of Christian name in England; they haue revived the freedome of sanctuarie at Westminster: And so, I trust, with the true faithe, with the vnitie of Christes churche, and with the feare and dread of Christian name, it shall remaine in your consideracions, not to be broken or dissolved by anie lawe or ordinaunce heare to be agreed among you. Thus farr for the antiquitie and continuaunce of sanctuarie at Westminster. Now come I to the seconde cause whie Westminster shuld still enjoye sanctuarie; wiche is the dignitie and reverence of persones by whom it wasordeined, mainteined,

maintained, and restored. Thoughe that
 part be alredy declared in my setting forthe
 the continuaunce thearof from tyme to
 tyme, so as in vaine I shuld againe rehearse
 it; Yet this one good note I shall beseche
 you all, bothe in this lawe and all other,
 to haue in memorie, when examples are
 proposed, ever to haue regarde to the best,
 and eschue the worst, Whiche if ye doe,
 sone shall ye fynde howe sanctuarie at
 Westminster hath bene erected and pre-
 served onlie bye Christian, vertuous, and
 the best Princes; how it haue bene de-
 stroied and dissolved onlie by tyraunts,
 infidells, heritikes, schismatikes, and the worst
 Governours. Lucius, the first Christian
 King of Brittaine, first receaved faithe and
 ordeined sanctuarie. Seba, first of the
 Saxons, and second Christian King in this
 realme, restored faithe and sanctuarie. Hol-
 lie St. Edward restored and confirmed faithe
 and sanctuarie. Our moost gracious King
 and Queene, Phillip and Marie, haue
 brought home the faithe againe, and vnder
 them we haue enjoyed sanctuarie. These

Princes (having eye to the best) are meetest to be followed. But, on the other syde, Who haue destroyed sanctuarie? The infidell Saxons destroyed both faithe and sanctuarie. The wicked Danes exiled bothe faithe and sanctuarie. The late vngodlie Heretikes and schismatikes banished faithe and dissolved sanctuarie. The examples of these evell Rulers are to be eschued, and the better to be embraced. Thirdlie, I at leadge we ought to haue sanctuarie at Westminster, rather than anie wheare ells within this realme, for the worthynes of the place it self, whiche is divers waies to be proved. For the temple at Westminster, erected in honor of God and St. Peter, was the first temple wheare the first Christian King first worshipped the true God, and sett vpp the honor of Christian name. And, if we credit St. Edward, he writeth heare, in the beginning of his charter, how, when he pourposed to dedicate the hollie temple at Westminster, bulded by the first Christian King, Lucius, and restored by hym self, in honor of God and St. Peter, he was admonished in

in sleape, by a vision of Angells to forbear hallowing of that churche, whiche was alreadie hallowed by St. Peter hym self in person, accompanied with Angells. This wold I not haue alleadged, if this notable Prince and Sainte had not lefte it witnesseed under his writing and seale, as you see before your eyes. Befyde that we haue theare *insignia regum*, we haue theare the moste precious relique in this realme, next vnto the divine reliques of faithe, the mooste hollie Sacraments and Sacramentalls: I meane the bodie of that moste hollie Kinge, St. Edward, remayneth theare among vs; whiche bodie the favour of All Mightie God so preferued, during the tyme of our late schisma, that, though the heritikes had power vpon that whearin the bodie was enclosed, yet on that sacred bodie had they no power; but I haue found it, and sens my comming I haue restored it to his auncient sepulture. We haue theare the bodies of divers other the best Kings of this realme: Westminster is the ordinarie place of Consecracion, of Coronation, and bu-

O 3 riall

riall of Kings; and so, for the worthienes and reverence of the place it self, if anye ought to haue sanctuarie, Westminster, above all other, is moste worthie to be preferred. Fourthlie, and last of all, I beseeche you, for contynuance of sanctuarie at Westminster, to haue in consideracion the profitte and commodities that you haue receaved thearbye; even you I say of the laitie, from the highest to the lowest, haue had profitte by our priuileage of sanctuarie; I meane not you heare present, but men of all your degrees, and of all other lay estates; Quenes, Princes, Dukes, Earles, Barons, Knightes, and all sortes, haue bene preserved by sanctuarie: So as all degrees of you owe thankfull confideacion to sanctuarie, for by sanctuarie your lyyes, bodies, and goods, haue bene preserved. In dede, I confessse that, if we might be assured alwaye to enjoye our most gracious Kinge and Quene that now are, Kinge Phillippe and Quene Marie; if that weare assured to them of God; which never hathe bene nor shalbe graunted to anye, that

that is, immortallitie of life, and everlasting raigne over vs; I wolde not then say any thing for defence of sanctuarie; I wold altogether leave it, not as a thing vnmete to be vsed, but as a thing in vaine to be graunted, that shuld never nede to be vsed: Suche is their mercifull nature, suche a perpetuall sanctuarie haue they reposid in theire owne clemencie for poore offenders; whearof I my self haue had, from tyme to tyme, no small experience; and even of late, before the hollye daies, talking with an olde acquaintance of myne, an Officer in the Tower of London, he tolde me theare was in the Tower of London neuer a prisoner but one Frencheman: A rare example of mercifull and gentle governmente, and suche as if (I say) we might be assured alway to haue the same or like, I wold not, for that I neede not, speake for sanctuarie; but, as that is denyed to all men, so is it not graunted to our Kinge and Queene: As tymes haue bene, so may theare be againe, theare is *vicissitudo rerum*. Sanctuarie may be hereafter as nedefull, as hearetefore

hearetofore it hath bene profitable. And so, for all theise causes, I trust you will haue respect both to the antiquity of tyme that Westminster hath bene sanctuarie; to the wayeng of persones by whome it hath bene ordeined, maintayned, and subverted; to the reverence and worthines of the place it self; and to thankfull remembraunce of the commoditie that yowr fathers haue theare receaved; with wise consideracion what you may receave hereafter.

I haue also a charter of the Queenes Maiestie, whearin are graunted to me, by generall words, all liberties, privileages, and franchises, in as large and ample maner as my predecessors, Abbots of that place, had and enjoyed at anie tyme within one yeare before the dissolucion thearof. How farr that generalitie of words extendeth, or what further matter of right and title the lawes do graunt to me, because I my self can not so, for advauncement of my interest, declare and pleade as the forme of law requireth, I shall beseeche you to proceade

ccade towarde me with the same favor you haue begonne, and that I may haue a further day to bring my Counsell he-
ther; in whiche tyme, bothe I shall searche for further knowledge hearein, and they shall better set forth my right vnto you, than I myselfe am able. And in that meane while, and also hearafter, from tyme to tyme, what other charters or monuments so ever I haue concerninge this matter, they are at your commaundement.

This being said, he was requyred by the Speaker to departe into the vtter rome, while the House did deliberate vpon suche answeare as shulde be given hym; whiche done, after consultacion, it was agreeede that he shuld be called in againe, and the Speaker shuld, for answeare, assigne vnto hym Tuesday next following to come again with his Counsell learned; whiche he thankfullie receaved, adding this: That, if he had not other charters then those to shew, they would not thearie take advantage, but impute it to the iniquitie of tymes whearin
they

they weare perished ; declaring how as by miracle these were preserved, being found by a servant of my Lord Cardinales, in a chields hand playeng with them in the streete.



The Life of JOHN, Lord HARINGTON, Baron of EXTON.

— THE learned Dr. BIRCH, in the *Life of Prince HENRY*, having made honourable mention of the young Lord HARINGTON, cotemporary and intimate friend of that excellent Prince, the Reader may not be displeased to peruse the following rough sketch of his *Life*, written some time after his death. As the Editor, above-mentioned, has done justice to the learned part of his character, by giving us several Letters of his writing to the PRINCE, we shall refer our Readers to that book, for those specimens of his Latinity; and most sincerely wish the present times afforded as bright examples, in the Great world, of early piety, useful knowledge, and

and unaffected manners. Whether these rare qualifications were owing to parental influence and attention, or superior mental endowments, we shall not determine; but are sorry to find, amidst the extolled refinements of these times, and the boasted improvements in education, so few of either sex equal to Prince HENRY, Lady JANE GREY, and Lord HARINGTON; not to mention many other extraordinary characters, both before and in the same age.

JOHN Lord Harington was the eldest son of the Lord and Lady Harington, to whose care and tuition King JAMES committed the education of his daughter ELIZABETH, who was married afterwards to FREDERICK, Prince Elector Palatine. They were persons eminent for prudence and piety, who carefully educated this their son, both in religion and learning; and this honourable

nourable Lord, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable, than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that, in a short time, he was able to read Greek authors, and to make use of them in their own language: He spake Latin well, wrote it in a pure and grave style, and was able to confer with any stranger readily and laudably in the French and Italian tongues. Understood the authors which he read in Spanish; and, for arts, he was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the art military and navigation: So that he wanted nothing but practice to make him perfect in both. And, for his understanding in heavenly matters, and the mysteries of Salvation, it was admirable, so that there was scarce any question could be propounded to him, about

those matters, unto which he was not able to give an understanding and quick answer.

Being well grounded in religion and learning at home, his Noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained; and, for a guide and tutor for him in his travels, he chose and sent over one Master Tovey, a grave and learned religious man, and formerly the head Master of the free-school at Coventry. But how dangerous a thing it is for religious Gentlemen to travel into these Popish countries may appear by the example of this Nobleman and his Tutor, whose sound religion, and heavenly zeal for the truth, being taken notice of by the Jesuits, they took their opportunity to administer a flow-working poison to them, that, seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

Of

Of this poison Mr. Tovey, being aged, and so less able to encounter with the strength of it, died presently after his return to England; but the Lord Harington, being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer; yet the violence of it appeared in his face presently after his return, and, not long after, hastened his death.

He was eminent for sobriety and chastity; his lips were never heard to utter any unchaste or unseemly speech; which was the more admirable, considering that he was in the heat of youth, living in the Court, and had been a traveller into those countries which are schools of uncleanness, whence few return such as they went out; but, if chaste, are made unchaste, or, if unchaste before, are made seven-fold worse than they were: But this our Nobleman was as fish fresh in salt waters, and kept himself undefiled, as Lot in the midst of Sodom;

dom: And, indeed, he took the right way to preserve his chasteit, by avoiding the incentives and provocations to lust. He spent not his time in courting of Ladies, and amorously contemplating the beauty of women, which, are bellows of lust and baits of uncleanness: But he preferred his books before their beauty; and, for his society, chose men of parts and learning for arts and arms. Besides, he was very temperate in his diet, shunning tasting; and was frequent in fasting; and hated idleness and much sleep, which are the two nurses of uncleanness; and in the night, when he lay awake, to prevent temptation, he exercised his thoughts with heavenly meditations.

His justice, so far as he had occasion to shew it, was very exemplary: He dealt honourably and honestly with every body he had to deal with; and, whereas his father had contracted great debts by his princelike house-keeping, and other public and private

private occasions, he was very sollicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors; and being asked, when the writing was drawn up, Whether he assented to it? he answered, Yea, with all my heart, for my honour and my honesty are my nearest heirs.

But the splendor of his religion outshined all his moral and natural accomplishments: This was the temple that sanctified the gold, and the altar that sanctified the offering: This was that which ennobled his sobriety, justice, and other virtues. And this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young Nobleman, and hardly found in such a measure in any man, of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When

he first waked, his constant care was to set his heart in order; and fit it for holiness all the day after, offering the first-fruits of the day, and of his thoughts unto God. Being up, he read a chapter out of the holy Scriptures; then, with his servants in his chamber, he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections and increase his knowledge. He read over Calvin's Institutions, and Rogers's treatise, which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer in his family, and prayer after supper; and besides those public duties, he prayed privately every morning in his closet, after which he betook himself to some serious study, for three or four hours together, except he was interrupted by some special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner-time. Thus avoided he idleness, and prevented temptations,

temptations, which commonly ensue thereon. Presently after dinner, he retired into his study, to meditate on sermons he had lately heard ; or, if he was disappointed of that opportunity, he neglected not to take the first that was offered to him ; yea, many times, in his travels by land, or by water, he thus busied himself. The rest of the afternoon he spent in busines, study of histories, the art of war, mathematics, and navigation ; wherein he attained to a great measure of perfection. After supper, he prayed with his servants ; then withdrew himself into his study, where he kept a diary or day-book, wherein he recorded what he had done that day ; how he had offended, or what good he had done ; what temptations he met with, and how he had resisted them ; and, surveying his failings, he humbled himself to God for them ; and, for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then ~~be~~ took

took himself to his rest; and to prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy Scripture, and this practice he continued for four years together before his death. And, that his public care as well as private to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony; being a most religious observer of the Lord's-day, both in public and private duties, yet preferring the public before the private, so that, though he had an household chaplain, yet he ever frequented the public assemblies twice a day, yea whilst he was a Courtier; and, if his occasions cast him into a place where the Word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon, he withdrew himself from company, for about half an hour, to meditate and apply what he had heard to his soul. After the evening sermon, two of his servants having

ving written, he caused them to repeat both the sermons in his family before supper; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And, by way of preparation to the Sabbath, every Saturday-night, he used to call himself to a strict account how he had spent the whole week; and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the Sabbath morning, rising betimes, he used, as he was making himself ready, to repeat to his servants those Sermons he had heard the Lord's-day before. He used, monthly, to receive the Sacrament of the Lord's-supper; and to fit himself to feast at the Lord's-table, he kept a private fast the day before, and then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination; observing how it was with him
since

since his last receiving ; what progress he had made in piety ; how he had thrived in grace, and what more strength he had gotten over his corruptions. Thus he spent the whole day, not coming out of his study till about supper-time. - Also, the morning before he received, he read 1 Corinth. XI. wherein is contained the Institution of the Lord's-supper ; and, to his servants that were to communicate with him, he read a little Treatise to them, wherein the right manner of communicating was contained : And, besides these monthly fasts, he kept many other days of afflicting his soul, upon sundry occasions. He was wondrous attentive in hearing the Word of God preached or read ; and carried himself wondrous and exceedingly reverent therein, knowing that he was in the presence of God ; shewing thereby, that, when he came to hear, not the words of man, but God, he willingly laid down his honour at Christ's feet : And, to avoid ostentation, or the appearance of it, in his private duties, he never admitted any

any one, either to his prayers, or his repetition of his sermon, in and with his family, but only one friend, that was most intimate with him. And thus was this holy servant of Christ *blameless and pure*, and this child of God *without rebuke, in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the words of life, that he might rejoice in the day of Christ's coming, that he had not run in vain, nor laboured without fruit.* He further manifested the sincerity of his religion, by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And, the second Sabbath after his landing in England (having spent the day before with his Tutor, Mr. Tovey, in prayer, fasting, and thanksgiving) he heard the Word, received the Sacrament, and gave

gave to the poor of that parish five pounds; and, beside, he gave forty pounds, to be bestowed upon poor ministers, and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses; besides much that he gave occasionally, as he travelled, or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility; which is rarely found in persons so honourable, and honoured both of God and man. From the first day of his last sickness, he strongly apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him, and often prayed himself; made confession of his sins, and often confessed his faith, and an undoubted hope of salvation by Christ Jesus; professing with so much chearfulness, that he feared not death, in what shape

shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father ; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ ; and, when death itself approached, he breathed forth these longing expressions : O Thou my joy ! O my God ! when shall I be with thee ! and, in the midst of such desires, sweetly and quietly resigned up his spirit unto God.

Anno Domini 1613, aged 22 years.



*The QUEENES Most Excellent MA-
JESTIES Oration in the PARLIA-
MENT HOWSE, Martii 15, 1575.*

DOE I see Godds most sacred and text
of Holie Writt drawen to diuers
fences (be it never so perfylie taught) ; and
that I hope that my Speache can passe
fourthe throughe soe manye eares without
mistake ? Wheare soe many ripe and divers
witts doe oftner bende theme selves to con-
ster, then attaine the perfect vnderstand-
inge, yf any looke for eloquence, I shall
deceive their hope ; yf some thinke I can
match their guifte that spake before, they
holde an open heresie. I cannot satisfie
their longing thirste that watche for those
delights, vnlesse I sholde affourde theme
what my selffe had never yet in my posse-
sion. If I sholde saie the sweetest speache
and eloquentest tongue that euer was in man,
I were not able to expreasse that restles
care which I haue euer bent to governe for
the

the greatest welthe; I sholde wronge myne intent, and greate baite the merite of my owne indeuour. I cannot attribute those happes and good successe to my deuyse, without detractinge mouche from the Devine Prouidence; nor challenge to my priuate commendation what is onlie dewe to Godds eternall glorie. My sex permitts it not; or, if it might be in this kinde, yet finde I noe impeachment whie, to parsons of more base estate, the like proportion sholde not be allotted. One speciaill favour, notwithstanding, I must nedes confess) I haue iust cause to vaunt of: That, whearas vanitie and love of change is ever to ryse in seruaunts towardes their masters, children towardes their parents, and in priuate freendes one towardes an other, as though, for one yeare or two, they can content to holde their course vpright, yet after, by mistruste or dowbt of worst, they are disfavored, and in time waxe wearie of their wonted likinge: Yet, till I finde that assured zeale amongst my faithfull subiects.

to my speciall comforte, which was first de-claired to my great incouragment, I am a Prince that of necessitie must discontent a nombre to delight and please a few ; because the greatest parte is not best inclined to continewe soe longe time withoutt great offence, mouch mislike, or common grudge. Or happes it ofte that Princes Actes are conceiued in soe goode parte, and favourablie interpreted ? No, no, my Lords ; howe great my fortune is in this respect, I were ingrate yf I sholde not acknowledge. And, as for those rare and speciall benefitts which manye yeares haue followed and accompannyed me with happie raigne, I attribute to God alone, the Prince of rule ; and account my selfe no better then his handmaid, rather brought vp in a scoole to abide the ferula, then traded in a kingdome to support the septer. Yf pollicie had bene preferred before truthe, it wold, I trowe you, even at the first beginninge of my rule, haue turned vpside down so great affaires, or entred into toffinge of the great waves and billowes of the worlde, which mighte, if I had

had foughte myne easē, have harbored and cast ancker in a more seeming securitie. It cannot be denied but worldlie wisdome rather bad me marry and knytt my selfe in league and alliaunce with great Princes, to purchase freendes on every fide by worldlie meanes, and there repose the trust of myne assured strengthe, where force colde neuer wante to giue affistaunce. Was I to seeke in that which to mans iudgment owtwardlie must needs be thought the safest course? Noe; I can neuer graunt my selfe to be soe simple, as not to see what all mens eyes discouered. But all those means of leagues, alliaunces, and forrein strengthes I quite forsook, and gaue myselfe to seeke for truthe withoutt respecte, reposinge my assured staie in Gods most mightie grace, with full assuraunce. Thus I began, thus I did proceed, and thus I hope to ende. These seventeene yeares God hathe bothe prospered and protected with good successe under my direction. And I nothinge doubt but the same maintaininge hande will guyde

Q 3.

youe

youe still, and bringe youe to the ripenes of perfection.

Consider with yourselves the bitter storms and trobles of your neighbors ; the true cause whearof I will not attribute to Princes (God forbid I sholde) since those misfortunes maie proceede as well from sinnes amongst the people ; for want of plagues declair not alwaies want of guilte, but rather proue Gods mercie. I knowe, besides, that priuat persones maie finde soner faulfe, then mende a Princes state ; and, for my parte, I graunte myselffe to guiltie to increase the burdein, by mislike of any. Let all men therefore beare their priuat faults, myne owne haue weight enough for me to aunswere for. The best waie, I suppose, weare bothe for you and me, by humble prayers, to requyre of God, that not in weeninge, but in perfect weighte ; in beinge, not in seminge ; wee maie wifhe the beste, and further it with owr abilitie : Not the finest witt, the strongest iudgment that can rave most deeplie, and take vp mens captious

captious cares with [pleasant tailes, hath
 greater care to guyde youe to the saffest
 state, and be gladder to establishe youe
 where men oughte to thinke theme selves
 mooste sure and happie, then shew that
 speaks these wordes. Nowe, touchinge
 daungers cheiflie feared, first to rehearse
 my meaninge, lateleie vnfolded to youe by
 my L. Keeper: Yt shall not he nedefull,
 though I must needs confes myne owne
 mislike, soe much to striue against the
 matter, as, if I wear a milke made with a
 paile on my arme, whearby my priuat per-
 son might be litle sett by, I wolde not for-
 sake that poore and single state to matche
 with the greatest Monarche; not that I doe
 condemne the double knott, or iudge a-
 misse of suche as, forced by necessitie, can-
 not dispise theme selves to another life;
 but wishe that none wear drawen to chaunge,
 but suche as cannot keepe honest limitts.
 Yet, for yowr behalfe, there is no waie so
 difficulte, that maie towche my priuat per-
 son, which I will not well content my selffe
 to take, and, in this case, as willinglie to
 spoile

spoile my selffe quite of my selffe, as yf
 I sholde put of my vpper garment when it
 weryes me, yf the present state might not
 therbie be encombred. I knowe I am
 but mortall; which good lesson Mr. Speak-
 er, in his thirde diivision of a vertuos Prin-
 ces properties, had reason to remembre;
 and so, their while, I prepair my selffe to
 welcome deathe, when soever it shall please
 God to send it. As yf others wolde indea-
 vour to performe the like, yt wolde not be
 soe bitter vnto manye, as yt hath bene ac-
 compted. Myne owne experience teacheth
 me to be no fonder of those vaine delights
 then reason wolde; nor further to delight
 in thinges uncertaine, then maie seeme con-
 uenient. But let good heed be taken, that,
 in reaching too farr after future good, youe
 perill not the present and beginn to quarrel,
 and fall by dispute together by the eares,
 before it be decyded whoe shall weare my
 Crowne. I will not denye but I might be
 thought the indifferentest iudge in this re-
 spect, that I shall not be when theise points
 are fulfilled, which none beside my selffe
 can.

can speak in all this compayne. Mysdeeme
not my wordes, as thoughte I sought what
heretofore hath bene graunted. I entend it
not ; my words be to thynn to carry soe tuffe
a matter. Although, I trust, God will not
in suche haste cutt of my daies, but that,
accordinge to your owne desart and my
desier, I maie prouide some goode waie
for your full securitie. And thus, as one
that yeeldeth yow mye thanks, bothe for
youre zeale vnto my selffe, and faruice in
this Parliament, then my tongue can vttre,
I recommend youe vnto the assured guard
and best keepinge of the Almightye ; who
will preserue youe safe, I truste, in all fe-
licitie ; und wish with all, that each of
youe had tasted some dropes of Lethe's
floode, to cancell and deface those speaches
owt of your remembraunce.

*In a Copy of the above Speech is found
the following Note :*

Memorandum, These good wordes were
given unto mee by my most Honored
Ladye

Ladye and Princesse, and did bringe withe
 theme these good aduyses :—“ Boye Iacke,
 “ I have made a Clerke wryte faire my
 “ poore wordes for thyne use, as it cannot
 “ be suche striplinges have entrance into
 “ Parliamente Assemblye as yet. Ponder
 “ theme in thy howres of leysure, and
 “ plaie wythe theme tylly they enter thyne
 “ understandinge ; so shallt thou hereafter,
 “ perchance, fynde some goode frutes here-
 “ of when thy godmother is oute of re-
 “ membraunce ; and I do thys, because
 “ thy father was readye to farve and love
 “ vs in trouble and thrall.”

N. B. Sir John Harington's father was in the Tower
 with the Princess Elizabeth, 1554.

**Mr. STUBBES his Wordes vpon the
Scaffold, when he lost his Haund,
on Tewsdale, 3 Nouembre, 1579.**

WHAT a grieffe it is to the bodie to
lose one of his membres you all
knowe. I ame come hither to receiue my
punishment, according to the lawe. I ame
furie for the losse of my haund, and more furie
to lose it by iudgment; but most of all with
her Maiesties indignation and evell opinion,
whome I haue soe hightlie displeased. Be-
fore I was condempned, I might speak for
my innocencie; but nowe my mouth is stop-
ped by iudgment, to the which I submit
myselffe, and ame contente patientlie to
endure whatsoeuer it pleaseth God, of his
secrett prouidence, to daie vpon me, and
take yt iustlie deserued for my sinnes; and
I pray God yt maie be an example to youe
all, that yt beinge soe daungerous to of-
fend the lawes, without an evell meaninge,
as breedeth the losse of a haund, youe maie
use your haunds holilye, and praie to God
for

for the longe preseruation of her Maiestie over youe, whome God hath vsed as an instrument for a longe peace and many blessings over vs; and speciallie for his Gospell, whearby shee hathe made a waie for vs to rest and quietnes to our consciences. For the French I force not; but my greatest grieffe is, in soe many weekes and daies imprisonment, her Maiestie hath not once thought me worthie of her mercie, which she hath often times exstended to divers parsons in greater offences. For my haund, I esteeme yt not soe mutch, for I thinke I colde haue saved yt, and might do yet; but I will not haue a guiltlesse harte and an infamous haunde. I praie youe all to praie with me, that God will strengthen me to endure and abide the paine that I ame to suffre, and graunt me this grace, that the losse of my haunde do not withdrawe any parte of my dewtie and affection toward her Maiestie, and because, when soe many veines of bloude are opehed, it is vncertaine howe they maie be stayed, and what wilbe the event theirof. Then, kneeling

on

on his knees, hee said ; ' I beseeche youe all, to praye for me, that it wolde please God to forgiue me my sinnes; and I crave pardon of all the worlde, and freelie forgiue everie one that hathe offended me; and soe with mercie to deale with me, that whether I liue or die, I may liue or die his seruaunt.' My Maisters, if their be any among youe that doe loue me, if your loue be not in God and her Maiestie, I vtterlie denie yoore loue. The haund redie on the block to be striken of, hee said often to the people : ' Praye for me, nowe mye calamitie is at hande.' And soe, with these wordes, yt was smitten of, whearof he fownded.

Mr. PAGE his Wordes on the Scaf-
folde.

I AME come hither to ceceiue the lawe
 according to my iudgment, and thanke
 God of all; and of this I take God to wit-
 nes, that knoweth the hartes of all men,
 that, as I ame sorie I haue offended her
 Maiestie, so did I never mene harme to
 her Highnes parson, crowne, or dignitie;
 but haue bene as trewe a subiect as any was
 in Englannde, to my abilitie, except none;
 and, holdinge vp his right haund, said:
 ‘ This haund did I put to the plough, and
 got my living by yt many yeres. Yf it
 wolde haue pleased her Highnes to haue
 pardoned yt, and to haue taken my lefte
 haund, or my life, shhee had delte more fa-
 vourable with me, for nowe I haue no
 meanes to live; but God, which is the
 Father of vs all, will provide for me. I
 beseche youe all to prae for me, that I
 maie take this punishment patientlie.’ And
 soe he layd his haund vpon the block, and
 prayed

prayed the executioner quicklie to dispatch him; and soe at ij blowes his haund was smitten of. So, lifting up the stompe, he said to the people, ' I have lefte their a trewe Englyshmans haund.' And so went from the scaffolde very stoutlie and with great corradge.



*The Oration of the Commons-House,
by the Speaker, Mr. WILLIAMS,
to the QUEENE'S MAJESTY, Temp.
Elizab.*

THE Commons in this present Parlement assembled, mooste highe and mightie Princes, and our mooste gracious and renowned Sovereigne, as they daylie to their greate commoditie and conforte, doe feele and receave th' inestimable benefits of your mooste gracious government of this your realme in peace and suretie, so do they also mooste thanckfullie acknowledge the same, beseeching Allmighty God long to blesse and continewe your mooste prosperous raigne over them. And amongst all theise benefites, which they dailie receave of your Highnes, they have at this tyme willed me to recognis unto your Grace that they accompt it not the leaste, but rather amonge the greatest of them all, that your Maiestie hathe at this tyme assembled
your

your Parlement, for supplinge and redressing the greatest wants and defaults of your Commonwealth, and for establishing the suretye of the same; whiche your Majesties mooste gracious meaning hath bene by your commaundement signified vnto vs by the Right Honorable the Lord Képer of the Great Seale, nateliē, in this, that he willed vs first to have consideration of the greatest matters, that neareſt towched the ſtate of your realme, and the preservation thereof. Seeming thearın alſo to exprefſe vnto vs the conformitie of your Majesties mynde in having principall reſpect to the matters of greateſt weight, and for that purpose assembling this your Parlement. And for as moche as your ſaid ſubjects ſee nothing in this whole estate of ſo great im‐portaunce to your Maieſtie and the whole realme; nor foē neceſſarie at this tyme to be reduced to certeintie, as the ſure con‐tinuaunce of the governaunce and impe‐riall Crowne thearof in your Majesties mooste royal perſon, and the mooste honorable iſſue

of your boddie, whiche Almighty God send us to our highest comfort; and for want thearof in some certain limitation to guide the obedience of our posteritie.

And wheare Almighty God, to our great terrour and dreadfull warning, hath touched your Highnes with some daunger of your moste noble person by sicknes, from which so sone as your Grace was by Gods favour and miracle to vs recovered, your Highnes presentlie caused this Parlement to be sommoned; by force whearof your said subiects, now assembled, are, bothe by necesfitie and importaunce of the matter, and by the convenience of the tyme of calling them, immedatelye vpon your recoverie, in effect inforced to gather and conceave that your Maiestie, of your moste gracious and motherlie care for them, and their posteritie, have called this Parlement, principallie for th' establishing of some certain limitation of th' imperiall Crowne of this your realme, for preservation of your subiects,

iects from certeine and vtter destruction, if the same shulde not be provided for in your life, which God long continew.

They cannot, I say, but acknowledge, how your Maiestie hathe moste graciously considered the great daungers, and th' unspeakable miseries of civil warres, the perillous entermedlings of forreyne Princes, with sedicious, ambitious, and faccious subiects at home, the waste of noble howses, the slaughter of people, subversion of towns, intermission of all things pertaininge to the maintenaunce of the realme, vnsuretie of all mens possessions, lives, and estates, dailie enterchaunging of attaunders and treasons. All those mischieves, and infinite other, are moste likelie and evident, if your Maiestie shulde be taken from vs without a knownen heire; whiche God forbid to fall vpon your subiects, to the vtter desolation of the whole (wheareof you have chadge vnder God) if good provision be not had in this behalf. Your Maiestie hathe waied th' examples of forraigne nacions, as what

what ensued on the death of Alexandre; whan, for want of certeine heires by him begotten or appointed, the varietie of titles; the diversitie of dispositions in them that had titles, the ambition of them that, vnder colour of doubtfulnes of titles, forsooke all obedience of titles, destroyed the devidours of his dominions, and wasted all their posterities with mutuall warres and slaughters. In whate myserable case also was this your realme, whan the title of the Crowne was brought in question betwene the two royll howses of Lancaster and Yorke, till your moste noble progenitours, King Henrie the viith and the Ladie Elisabeth, his wife, restored it to settled vnitie and lefte the Crowne in certayne course of succession? Theise thinges, as your Maiestie hath vpon your owne daunger moste graciously considered for our comfort and safetie, so wee, your moste humble subiects, knowinge the preservacion of our selves and our posteries to depend vpon the suretie of your Maiesties moste Roiall person, haue like-
wise:

wife moste carefullie and diligentlie confidered how the want of heires of your bo-
die, and of certeine limitacion of succes-
sion after you, is moste perillous vnto your
Highnes, whome God long preferue among
vs. We haue bene admonished of the great
malice of your forreine enemyes, whiche,
even in your life tyme, haue fought to
transfarr the dignitie and righte of your
Crowne to a straunger; we haue noted
theire dailie moste daungerous practises a-
gainst your life and your raigne; we haue
bearde of some subiects of this land moste
vnnaturallie confedered with your enemies
to attempt the diſtruſtion of your Maieſtie
and vs all that live by youe. We feare a
faccion of heretikes within your realme,
malicious Papists, leaſt they, moſte vna-
turallie againſt their contrey, vnwifelie a-
gainſte their owne ſafetie, and moſte trai-
terouſlie againſt your Highnes, not onlie
hope for the wofull daye of your death,
but alſo lye in waite to aduaunce ſome title,
vnder whiche they maye renewe their late

vnspeakeable

vhſpeakable creweltie, to the diſtriction
of the goods, poſſeſſions, and bodiſ, and
thraldom of the fowles and conſciences of
your faithfull and Christian ſubiects; wee ſe
nothing to reſiſt their deſyre, but your onlie
life. Theire vnkindnes and creweltie we
haue taſted; we feare moche to what at-
tempte the hope of ſuche oportunitie (no-
thinge withſtanding them, but your onlie
life) will move them; we finde how neceſſ-
arie it is, for your preſervacion, that theare
be more ſett and knownen betwene your Ma-
ieſties life and their deſyre: We fee, on
th'other fyde, how theare can be no ſache
daungēt to your Maieſtie by th'ambicion
of anie aparent heire, eſtabliſhed by your
advauncement, for want of iſſue of your
Maieſties Roiall bodie, as you are nowe
ſubiecte vnto, by reaſon of the deſyre and
hope we know not of, how manie that pre-
tend titles and truſt to ſucceade you; whose
ſecreatt greedines we ſo moche more feare,
becawſe neither their nombre, force, nor
likeniſhooде of diſpoſicion is knownen vnto.

vs,

vs, and so we can the leſſe beware of them for your preservacion. We fynde also, by good prooſe, that the certeine limitacion of the Crowne of Fraunce hath procured ſo great quyet, as neither the perſon of the Prince in poſſeffing hath bene endaungered by ſecreatt or open praſiſes, neither the Commonwealth moleſted by civill diſſention, through anie quarrell attempted for the title of the Crowne.

And ſomewhat nearer home, we may also remember the miſerable eſtate whearin Scotland ſtoode after the death of King Alexander without a certeine limitacion to whome the Crowne of Scotland ſhalde remaine, by reaſon whearof the whole eſtate of that realme was leſſe open to the ambition of many Competitors, and moſte greuous deſolacion and ſpoile, that grew uppon ſuche deviſion, as in the Crownicles of the victorie of your moſte famous progenitour King Edward the Thirde, more plainelie appeareth. Which miſerie gaue occaſion
afterwarde

afterwarde to Kinge Iames the Fift to limit
 the Crowne of Scotland to certain noble
 families of that realme; wherby they at
 this present enioye that quyetnes and sure-
 tie whiche we doe want. And all your
 Maiesties moſte noble progenitours, Kings
 of this realme, haue in this behalf bene
 ſo carefull, that, from the Conqueſt till this
 preſent day, this realme was never leſte, as
 it now is, without a certaine heire living
 and knownen, to whome the Crowne (after
 the death of the Prince) ſhulde apperteine.
 So, as your Maiestie, of your ſinguler care
 for vs and our posterities, hath at this time
 аſſembled vs for eſtabliſhemēnt of this great
 and onlie ſtaye of our ſureties, we againe,
 moſte gracious Soveraigne Ladie, acknowled-
 ge our ſelues, and all that we haue, to
 depend vpon your preservacion, and, being,
 according to our bounden dutie, moſte
 carefull for the fame, we in moſte humble
 manner come to your Maiesties preſence.
 And I, the mowthe appointed for your na-
 turall and loving ſubiects, togeather with
 and

and in the name of them all, do present vnto your Highnes our mooste lowlie sute and humble petition, That, forasmuche as of your Maiesties person shulde come the mooste vndoubted and best heires of your Crowne, suche as in tyme to come we wolde mooste comfortable see, and our posteritie shulde mooste ioyfullie obaye: It may please your mooste excellent Maiestie, for our sake, for our preservacion and comfortes, and at our moost humble sute, to take to thyselfe some honorable husband, whome it maye please you to ioyne to you in mariage, whome so ever he be that your Maiestie shall chuse: We protest and promes, with all humilitie and reverence, to honor, love, and serve, as to our bounden dutie shall appertaine; and by the statute whiche your mooste noble father assented vnto, of his mooste princelye and fatherlye zeale to his mooste lovinge subiects, for the limitacion of succession of th' imperiall Crowne of this realme, your Maiestie is the laste exprestie named within the bodie of the same acte: And for that your sub-

iects cannot iudge, nor do knowe anye
thinge of the forme or validitie of anie fur-
ther limitacion set in certaintie for want of
heires of your bodie, whearie some great
daungerous dowte remaineth in their harte,
to their great greife, perill, and vnquiet-
nes: It may please your Maiestie, by pub-
lication of certaintie all readie provided,
if any anie suche be, or ells by limitacion
of some certaintie, if none be, to provyde
moste gracious remedie in this great neces-
sitie, whiche, by your moste honorable and
motherlie carefulnes for them, hath occa-
sioned this assemblye, that, in this conveni-
ent tyme of Parlement, vpon your late
daunger, moste graciouslye called for that
cawse. Your Grace may now extend vnto
vs that greatest benefite, whiche otherwise,
or at other tymes perhapps, shall never be
able to be done agayne. So, not onlye we,
but all ours, hereafter and for ever, shall
owe no lesse to your Maiesties propagacion
of succession, then we doe alreadie owe to
your moste famous grandfather, King
Henrie the viith; for his vnitinge of devi-
sion;

tion; and your subiects on their behalfe, for your Maiesties further assurance, whear- vpon their own preservacion wholye dependeth, shall employ their whole endeavours, witts, and power, to receave, devise, and establishe the most strong and beneficall actes and lawes for preservacion and suretie of your Maiestie, and your issue, in the Imperiall Crowne of this realme; and the moste penall, sharpe, and terrible statutes and lawes to all that shall but once practise, attempt, or conceave anie evill againstte your Maiestie, that by anie possible meanes they may invent and establishe, withe suche limitacions of condicions and restraintes to all in remainders, suche greevous paines and sorrowe, to all that shall enterprise or imagine anie thinge in preiu-dice of your Highnes and your issue, as your Maiestie shall not haue anye cause of suspicion, but moste assured grownde and confidence in all your faithfull subiects continuallie watching and warding for your preservacion, whiche God long continewe!

So that

that you may see your childrens children,
to his honour and our comforte ; and in-
cline your moste gracious harte to our
moste humble pction.



*The QUEENES Majesties Aunswere
to the SPEAKER.*

WILLIAMS,

I HAVE heard by you the common request of my Commons, whiche I may well tearing, as me thinks, the whole realme; because theire geve, as I haue herd, in all these matters of Parlement, their common consent to suche as be heare assembled. The weight and greatnes of this matter might caufe in me, as I must confesse, being a woman, wanting bothe witt and memorie, some feare to speake, and bashefulnes besides, a thing appropriate to my sexe. But yet the princelie state and kinglie ryme (whearin God, though vneworthie, hathe constitute me) maketh theise twoe caufes to feme litle in myne eies, though grevous perhapps to your eares, and boldeneth me (that notwithstanding) to say somewhat in this matter, which I meane onlie to towche, but not presentlie to aunsware; for this so great a deamaund nedeth bothe great and grave advise. I read a

Philosopher, whose deeds vpon this occasion I remember better then his name; whoe alwaies, when he was requyred to geve aunsware in any hard question of schole points, wolde rehearce over his alphabete, before he wolde proceade to any further aunsware thearin, not for that he could not presentlie haue aunswered, but to haue his witt the ryper, and better sharpened to aunsware the matter with all. If he a private man, but in matters of scole, toke suche delaye, the better to shew his eloquence, great cause may iustlie move me, in this so great a matter touching the benefitt of this realme, and the safetie of you all, to deferr mye aunsware till some other tyme; whearin, I assure you, the consideracion of myne owne safetie, although I thank you for the great care that you feme to haue thearof, shalbe litle, in comparyson of that great regarde that I meane to haue of the safetie and suretie of you all. And though God of late seemed to touche me rather like one that he chasised, then one that he punished; and though

thoughē death posseſſed almoſte everie ioynt
 of me, ſo as I wiſhed then, that the feeble
 threede of lyfe, whiche laſted me thought
 all to longe, miſt, by Clotoes hand, haue
 quicklye bene cut of; yet defyred not I
 lyfe then (as I haue ſome witnes heare) ſo
 moche for myne owne ſafetie as for yours;
 for I knew that, in exchaunge of this
 reigne, I ſhulde haue enjoyed a better
 reigne, wheare reſidence is perpetuall.
 Theare needs no boding of my bane. I
 know as well now as I did before, that I am
 mortall; I know also, that I muſt feke to
 diſchardge my ſelf of that great burden
 that God hathe heare laide vpon me; for
 of them *to whome moche is committed moche is
 requyred.* Thynk not that I, that in other
 matters haue had convenient care of you
 all, will in this matter, toching the ſafetie
 of my ſelfe and you all, be careles; for
 know, that this matter toucheth me moche
 nearer then it doth you all, whoe, if the
 worſt happen, can loſe but your bodies;
 but I, if I take not that convenient care
 that it behoveth me to haue thearin, I ha-
 zard

zard to lose bothe bodie and soule; and
 though I am determined, in this so great
 and waightie a matter, to deferr my an-
 swere till some other tyme, because I will
 not, in so deepe a matter, wade with so
 shalowe a witt: Yet haue I thought good
 to vse theise fewe wordes, awell to shew
 you, that I am neither careles, nor vn-
 mindefull of your safeties in this case (as I
 truste you likewise do not forgeate) that by
 me you were deliuered, while you weare
 yet hanging on the boughe, readdie to fall
 into the modde, yea, to be drowned in the
 doinge; neither yet the promes whiche you
 haue now made me concerninge youre
 dueties and due obedience, wherewith I
 maye and meane to chardge you, as further
 to lett you understand, that I neither mis-
 lyke of your request hearein, nor of that
 great care that you seeme to haue of your
 owne safeties in this matter. Lastelye, be-
 cause I will dischardge some restles headds,
 in whose braynes the nedeles hammers beat
 with vaine iudgement, that I shulde mis-
 lyke this their petition, I say that, of the
 matter,

matter, some thearof I like and allow verie well ; as to the circumstances, if anye be, I meane, vpon further advice, further to aunsware. And so I assure you all, that though, after my death, you may haue many stepdames, yet shall you never anye a more naturall mother then I meane to be vnto you all.



Mr.

Mr. STUBBES to Q. ELIZABETH,
*during his Imprisonment for writing a Libel on her intended Marriage.**

YF my lotte, most dread and gratiouſe Soueraigne, when it was at the beſte, was yet ſo lowe, as I neuer was worthe one leaſt looke of your Maieſties eyes; howe ſhoulde I, nowe that I ame in bodelie bondes, and, which is the great captiuitie of myne affliſted minde, in this highe indignation of your Maieſtie, be yet ſo hardie to craue that patience of your Royall eares, as to haue my humble wordes harkened vnto? Surely euē this emboldeneth my panting harte, that, as the King of Kinges, the Lord of heauen and earthe, dothe take to his ſinguler recommendacion, and redelye heareth burdened mindes owt of their deepest donegons; th' effect of which

* Vide the Proclamation for discovering the Authors hereof, in the former part of this volume.

which his promisses I haue, by his mercie,
 felte in this time of myne humbling ; even
 so that Princes, which are his visible Ma-
 iestie among men, to endeauour to resem-
 ble the L. of Lordes, not onlie in chieffest
 authòritie and soueraigne commanding, but
 chiefflie in that which he faith is *over all his
 workes*, that is, *mercie and forgiuenes* ; whear-
 vnto comes, as an addition of sustaining
 me in this hartning, that my Prince is a
 Christian Ladie, whose naturall inclination
 to pittie religion hath also taughte to haue
 compassion, whearef I haue seen many
 experiences, to the great name of her cle-
 mencie, and no small support of my trou-
 bled minde ; and as those praiers, which
 haue any promise of hearing from God,
 must be quallified with a sorrowfull ac-
 knowledgment of the synnes wee haue com-
 mitted, and of his gratiouſ pardon to be
 bestowed on vs vndeseruedlie ; even soe
 ame I the boulder to offer this supplicatorye
 ſubmiffion and petition into your
 Maiesties handes, becaufē it is the verye
 true and vnfained witneſſing of my prof-
 trate

trate harte, laden with grieff to haue, by
this acte, incurred your Princelie displea-
sure, and to haue disquyeted or troubled
your gratious harte, whearvnto I haue and
ever shall contynewallye wishe all happie
and constant contention; and ame the
sorrowfullest man in the worlde, that one
minute of the contrarye sholde fall-owt,
and that by the moste vnhappie man, in
that respect; who, if I had supposed this
thinge wolde haue reatched soe highlie,
either in offence or disquiet to the minde
of my naturall Queene, or in so hay-
nous breeche of the lawes for your Ma-
iesties peace, I wolde moste willinglie haue
redeemed the paine for one hand with both
handes; and rather to haue had no lyfe,
then to fall in my Princes thoughte for a
suspect subiect of dowbtfull loyaltie, or to
be recorded in soe highe a Court of this
lande for a miserable turbulent wretche,
seekinge to interrupt her peace, and that
State by whom I stande, and cannot by
anye other chaunge be chaunge, but from
worste to worse. Submittinge myselffe,
therfore,

therfore, in all truthe and humblenes of
 harte vpon my knees, to the highe censure
 of your royll wisdome, and to that iudg-
 ment which is giuen against me by lawe, as
 towching my owtward fact, and euerie cir-
 cumstaunce theirof, I craue, by your most
~~gracious~~^{gratiouse} favour, pardon to faie theise fewe
 wordes for my selfe, the contrary wherof
 I cannot faie, though it were to saue my
 head; that is, that my poore harte never
 conceiued malitious thought; or wicked
 purpose, against your Maiesties parson or
 state; but ioyed and reioyfed in your life,
 helth, honor, and peace; iudging the con-
 trarye to be the greatest calamitie earthlie
 that colde befall either to this Common-
 weale, or my priuate estate, which, as tru-
 lye as I speak, and according to my thought,
 I pray him that is the revealer of secrett
 thoughts, and who hath the Princes hart
 in his hande, to worke even that perswa-
 tion which is according to the simple and
 sincere truthe of that I write; whearvpon,
 if theire might ensue first and principallie

some better conceiving, or at least not so
 evell opinion, of my single-harted allega-
 unce ; and, secondearelie, some mitiga-
 tion of your great indignation ; I wolde
 reckon but as in the third place, and for an
 accessarye benefit, the pardon of my hande,
 The whiche, vnlesse yt maie like your gra-
 tious Maiestie, of your free mercye and
 accustomed pittie, to giue me againe, theire
 is nothing in me alredie to move youe, nei-
 ther can I promisse any newe and worthye
 recompence of service dewe for so great a
 grace ; for, alasse ! What can my poore
 hande performe ? And whatsoeuer my hearte
 can wishe your Maiestie hath heartofore de-
 serued whollie by greaterer benefitts vnder
 your governement ; this then can be the
 onlie vse of it, even to bear yt abowt with
 me, while I liue, for an evident gage of
 your prince-like, lady-like, Christian, free
 mercie towards me, provoking other, as yt
 wear, by the liuelie speaking theirof, to de-
 serue well of her by well-doinge, who is so
 reddie to doe well withoutt desert, and to

be

be gratiouſlie merciſfull to ſoe grevous an offendour. The Lorde God cut of bothe their handes, and ſhorten their armes, who doe not, with all their hart, praie for your everlaſtinge lyfe in heauen, after your godlie, longe, happie, honorable, helthfull, and ioyfull lyfe here on earth. Amen.

STUBBES.



*To the QUEENE'S MAJESTIES Most
Honorable PRIVIE COUNSELL.*

IN all humble and piteous wise besecheth your Honors Iohn Stubbes, now a double close prisoner, first, by her Maiesties highe displeasure; and then by reason of a sore wounded and feeble bodie; that, for so mucht as the same Iohn Stubbes hath no longer his one hande to declare his owne grevous pligte, he maie haue your honorable patience to heare these gronings of his greeued harte; as also that, by your Honors godlie and pitifull meanes, they maie be made knownen to her Maiestie. This wounde of my bodie, Right Honorable, thought it be great, yet it is but a wounde of the bodie; but the continewaunce of her Maiesties highe indignation perceth deeper, and inwardlie woundeth the minde, in suche sorte as it worketh back againe on my bodie, and affecteth my owtward wounde; and, because the laying fourth of my

my afflicted estate were not mooue to
move compassion, vntes also my hart stood
curie wate so disposed as became me, this
I craue further, with your Honors leauue,
that I maie speake frome an vnfained harte,
which is, that it hartelie greeveth me to
haue greeued or offended her Maiestie, or
to haue broken any of her lawes; and that,
not so mutche for the punishment fallen
vpon me, as that I ame most loth to be the
cause of any trouble to her Maiestie and
the State, whose peace and prosperitie I
must of conscience praye for and procure.
And for the owtward fact, wharin myne
offence consisteth, I humble submitt my-
selffe to the highe censure of her Royall
Maiestie, and the graue wisdomes of her
Honorable Counsellours; and, as the iudg-
ment passed by lawe against me doth stopp
my mouth to saie contrary theirvnto, soe
I beseech the Lorde, that my hart maie
never murmur or repine against it, ih any
secrett thoughte. What my owtward be-
haviour was at the barr, and on the scaf-

folde, I referr to the reporte of them that
 harde and sawe; as towchinge my harte,
 God knowes howe, in bothe places, my
 chief care was to committ nothing contrary
 to the dewtie of a true Christian man, or
 a faithfull subiect to our most gratious ~
 Queen Elizabeth, either in myne owne
 person, or by example to others; your ho-
 norable inclination of Christian pittie to-
 wardes the discomforted and greeued wilbe
 as much moued by these fewe broken
 speatches, as if my fadd hart laye sighing,
 and my handles stompe laye bleedinge be-
 fore youe; resting myselffe theirfore vpon
 the same, I humblie recommend my sor-
 rowfull harte, my painfull bodie, and my
 whole estate, afflicted as it is, first to God,
 and then to her Maiestie; whome if it maie
 please, of her accustomed grace, by your
 honorable mediation, to release me of this
 streighe restraine, I hope she shall saue
 that life, whiche shall alwaies owe it selffe
 to her Maiesties service, as theire where it
 is dewe. The Lord contynewe [your Ho-
 nors

nots happy estate vnder her Maiesties long,
peaceable, and honorable reigne. Amen.

The selfe-same pitifull and humble sute,
which I haue presented to your Lordship
alreddie, together with the rest of her Ma-
iesties Privie Counsaile, by generall let-
tres of supplication, I ame boulde to re-
commend alsoe a parte to your honorable
compassion by these fewe petitionarye lynes,
whearynto, me thinks, I ame moved by
some good reason, vnder your Lordships
favour, and this it is; that, even as the
Lorde God directed the first examining of
me to your Lordship, so I hope it will
please him, by the same, to giue me a
good issewe of my troubles; and as, be-
fore the matter founde owte, he then gaue
you the diligent endevour of a vigilant
Magistrate to examine and resist, by timelie
foresighte, any thinge that might fall owt
perilous to this Common-welthe, whearof
you haue not the least chardge, as well in
Counsaile of the State as for administracion
of

of Justice; even soe, nowe that the matter
is nakedlie revealed, and the worste theirof
fallen vpon myselffe, withoutt any other
disturbance to her Maiesties comon peace,
wheareof I thanke God more then for my
life; I hope verelye, and that with mutche
comforde, to finde in your Lordship that
noble disposition which delighteth in pro-
curinge mercie, and that Christian pittie
which taketh pleasure in comfortinge op-
pressed hartes. I cannot tell howe to
move your Honor hearvnto by any reason
drawen from myne owne person, vnles the
Lorde onlie dae worke it; ffor, if I sholde
alledge my humble behauour before the
Iudgment-seat, it was no more then the re-
verence of that place teacheth any man of
comon honestie. Yf I sholde remember
my dewtifull suffering the punishment, in
so mutche as in my bitterest extremitie,
and imediatelie after my hande cutt off,
even vpon the place, the Lorde gave me
grace to speake these wordes from an vn-
faygned harte, ' God saue the Queen!'

yet

yet was all this no more then every man sholde doe which maketh conscience to giue none evell example to others of the least repining thought against Gods sacred Magistrate, or dewe execution of iustice. If I sholde reckon vp my longe imprisonment, my painfull wounde, my weke wretched bodie, my want of abilitie to bere these exceeding extraordinarie expences, and the present shipwracke of my poore estate ; all these are but the sowre fruities growing by my owne offence, wheareof I haue not had a light taste of pallatte, but digested theme into every veine of my harte ; somthinge yt maie speake for me, that my poore wife and a little childe, ij fillie innocents in mine offence, haue yet their great parte in all these myne adversities. But this is the some of all I can saie for pittie, that the losse of my haunde dothe not more wounde my bodie, then it peerceth my minde soe highlie to haue offended and grieued her Maiestie, vnto whome I ame soe much bounde in bodie
and

and fowle. And further, it is myne exceeding sorrowe to haue transgressed her Majesties lawes, which I haue ever loued for the wisdome that is in them, and honored for the necessitie that is of them. Finallie, most vnhappy doe I esteeme myselfe in doing any thinge that might haue troubled the long peace of her Maiesties State, whiche hathe nourished me in my youthe, and wherin I desir to waxe olde, and after which I neither wilhe to live, nor feare to die. Yf, in all these lamentable respects, yt maie please her Maiestie to graunte mercie to me, and your good Lordship haste yt for me, soe as my minde maie be released of the grevous bondes of her hevie displeasure, and my bodie freed, vnder suche condicione as shall serue good, from this vncomfortable and chardgeable imprisonment, your Lordship maie soe be a mean to save the languishing lyfe of him who, if he can doe nothing els, yet shall he live to praine for and reioice in her Majesties longe life and happy raigne over vs:

and

and to your Lordship he shalbe singulerlie
 bounde to wifhe, besides the increase of
 earthlie honor, the effectuall accomplish-
 ment of those promisses, whiche our mer-
 ciful God maketh to theme, and their many
 generations, which are *pitifull* and *loue mer-
 cies*: To the which Lord God I hartelie
 commend her Maiesties Royall estate over
 vs, and your honorable contynewaunce vn-
 der her favour.

Your LORDSHIPS

The howse which
 is my prison, the
 3 of Dec. 1579.

Humble suiter in bondes.

Lords

**LORDS of SCOTLAND to certen
SCOTS oppoſing the KING in his
Minority.**

Temp. EDWARD the vj.

ALBEIT wee might lay fourth before your eyes perticulerlie howe evell you haue deserued of the Comon-welth of this our natvie contrie, whearin wee were borne, in that ye haue bene the verie instruments and occasion bothe of your owne trouble and punishment, and also of the great calamitie that our hole countrie and poore people haue had, and dailie doe sustaine, through this vnnaturall warr and evell discorde ; yet, not meaninge to irritate youe by repeticion of things vnpleasaunt, which, to our grieve, are over many, and whearof, wee doubt not, your owne consciences doe accuse youe ; but rather intending, by givinge youe this wholesome admonition, to dischardge vs, first to God, and next before the worlde, that wee haue fought

sought youe to be wonne where through,
in case be, your owne obstinate wilfulnes
cast the vstermost of the plague and pu-
nishment vpon youe, yt maie rightlie be
adiudged to be in your owne default. This
consideracion hath moved vs, by this Let-
tre, to require youe to consider with your-
selves in comon; and euerie one in parti-
cular, the ground and circumstance of the
cause and quarell that youe pretend; your
owne present condition; with whome it is
that youe contende; and what, probablye,
must be the end of all. The ground is
touching the depriuation of the Kinge, our
Soueraigne L. from his Crowne and Royall
authoritie, dyuers times intended by some
of youe, and yet, by Gods Prouidence, al-
waies disappointed. For the cause amonge
youe are men that wear as earnest to pro-
mote yt as any wear, and by the same dy-
uerse of youe acquiered honor, good re-
porte, and benefice: But, since youe re-
jected his Highnes obedience, you haue
found your reward reproch, oblique, and
scorne; and your intentes oftentimes frus-

trate. As to your oppression of that towne
whear the seat of Justice sholde remaine
for the weale of those subiects, youe haue
not onlie impovryshed th'inhabitaunce of
the towne, but haue made yourselues con-
temptible to this hole nation. And nowe
youe haue to laye your contepte, whether
the ffewe nombre of youe remaininge shall
conquest and overthrowe vs all ; or if, by
likenesse, wee be not more able to make
youe conformable : Your contention is for
displacing of the Kinge, our Soueraigne
Lorde ; some of youe beinge the chiefe
instruments of his promotion, and the
greatest parte of youe all havinge pro-
missed and sworne obedience to him.

He is, ye see rising sonn, and shortlie
wilbe able, God willing, to discerne this
quarrell himselfe by course of age ; and
then mnst he either be obeyed, and peace
and iustice restored in this Comon-welthe ;
or ells the force of youe compasinge that
towne and castle must vndoe hime whose
subiects wee proue ourselves to be, and,
consequenthie,

consequentalie, exterminate vs and our posteritie. What ground youe builde on in your enterprize, or what certaintie youe can looke for by the course youe are in, let euerie one of youe consider by your selffe, and looke vpon the inconveniences of this warr, yf it shall contynewe, and of the fruits that peace and iustice wolde bring. Call also to your remembraunce the desolation that hath bene in other regions of Europe next vnto vs, and of late yeares through warrs aswell forreine as intestine ; and yet are the same at this daie for the most parte quyeted, and peace restored, either by victorye, or the weakest hathe yeelded to intollerable condicions. Take heed that youe maintaine that cause by your proper force, or not ; or what abilitie youe haue to contende in yt, yf the Kinges house and municion wear not at your deuocion. To be short, this realme maie no longer sustaine this contempt, rebelled and confuted state ! But either must the Kinge, our Soueraigne Lord, and his authoritie be obeyed ; that towne of Eden-

U 2 brough

brough sett at libertie, and the seat of Iustice restored: or ells must wee giue our liues, and emploie our substaunce and friendes in the quarrell. And, as wee haue orderlie proceeded heretofore by lawe agaist you, so, before the iust execucion theirof, which wee maje not nor cannot leauue vndone, wee haue thought good to giue you this admonicion, that you maje eschewe in time the inconvenient perell and daunger approchinge; which aduise if youe ffollowe, then will wee trauaile soe farr as in vs shall lie for your relief and safetie. And, if our admonicion be rejected, then wee protest that, as youe yourselves haue bene and are the occasion of all the evill and extremitie that bathe followed your obstinacie and contempt, soe, whatsoeuer harme or inconvenience happen to anye of vs, in prosecution of this iust cause, that our bloodes and States shalbe required at th'ands of your posterities.

A L O R D

A LORD of SCOTLAND to QUEEN
ELIZABETH.

Pleaseth your Maiesie,

UPON the vij daye of this instant Iuly,
theire was a meetinge kept at one accustomed place, called The Kydyswyre, on
the frontyers, betwixt the Warden on the
midle marches of England and a Gentle-
man seruant, deputie Keeper of Lydde-
daile, vnder my nephewe, the Earle of
Anguste; where, after meetinge and good
iustice and redresse in the beginninge, at
last, some question falling betwixt the Offi-
cers, although without any actuall offre of
iniuries by waie of deed on our mens par-
ties, the disordered people of Kinsdale,
Ryddaile, and others your Highnes sub-
iects, violating the proclamation of truce,
by shott of pistoletts and arrowes, pre-
sentlie flewe ij Scottishmen, even in the
sight and verie neare the Officiaries; per-
ceyng the remnant of our people so owt-
rageously, that they, being farr driuen

from their standing, at length in their defence, after the slaughter and hurting of sondry Gentlemen and others of this nation, your Maiesties subiects haue happened in the ende to receive such losse and detriment as I am hartelie sorie of; whearof I haue more amplie infourmed the LL. of your Highnes most honorable Privie Counsaile, as vnwillinge to weary your Highnes with so lardge a narration.

God is my witnes, and my by-past actions haue witnessed with what earnestnes and sinceritie I haue studied to enterteine the happie peace and good amitie begonne with your Maiesties raigne, and contynewed to this daie, betwixt these two kingdomes; and howe carefull I haue bene to avoyd all occasions tending to the preijudice theirof. Nowe, in this case, as I haue receiued information, so simplie haue I thought good to notifie the same vnto your Highnes; humble and earnestlie beseeching your Maiestie to direct chardges to your Highnes Wardens and Officers on the frontyres, straightlie

lie commaunding them the obseruance of the peace and good amitie, and inhibiting all inordinat attempts tending to the vio-lating theirof. As for the partie of the Kinge my Soueraigne, your Highnes dear cosin, and this his realme, no dewtie, tra-vailles, or good will, that may quiet the misliking growin in this late vnhappie acci-dent, and renewe the former good intelli-gence and amitie, shalbe omitted.

Expecting your Highnes gracious and fauorable aunswere towching the order which your Highnes wold haue, in this be-half, followed owt, I humblie take my leauue, beseeching Almighty God to prosper your Highnes in a longe and happie raigne.
Dat. 8 Iulij, 1575.

The

The under-written Memorandum was found (among other Curiosities) in the Cabinet of the late JOHN BROWNING, Esq. of Barton, near Bristol.

ITEM, that Maister Canyng hath deli-
ver'd, this 4th day of July, in the
year of our Lord 1470, to Maister Nicolas
Petters, Vicar of St. Mary Redcliffe;
Moses Conterin, Philip Barthelmew, Pro-
curators of St. Mary Redcliffe, aforesaid;
a new sepulchre well gilt with golde, and a
civer thereto.

Item, An image of God Almighty rising
out of the same sepulchre, with all the or-
dinace that longeth thereto (that is to say)
a lathe made of timber and the iron-work
thereto.

Item, Thereto longeth Heaven, made
of timber and stain'd clothes.

Item,

Item, Hell, made of timber, and iron-work thereto, with Divels to the number of 13.

Item, 4 Knights armed, keeping the sepulchre, with their weapons in their hands; that is to say, 2 axes and 2 spears, with 2 pares.

Item, 4 payr of Angels wings for 4 Angels, made of timber and well painted.

Item, The Fadre, the Crowne, and Vifage, the Well with a Croſſ upon it, well gilt with fine gould.

Item, The Holy Ghost coming out of Heaven into the ſepulchre.

Item, Longeth to the 4 Angels 4 Chevaliers.

The

11 of 11

*The Prince of SPAINE's Receiving
into Brussells, i Ap. 1549.*

THE Prince of Spaine, beinge come, the last of Marche, to a place of the Ladie Regents, ij Dutch miles distant frome this towne, was mett their by the French Queene, the Ladie Regent, and the Dutchesse of Loraine; whear they all lodged that night. The daie folowing, which was the first of Aprill, after dinner, the French Queene returned to Brussells to keep the Emperour company, who was then in his Diet, and theirfore yssued not fourth of his pallace. The Prince, with other Noble men, tooke their waie towarde a great and faire plaine, distant ij English miles from this towne; which, beinge environed with sondry small hills, rather somewhat extending in length, then mutch raised in heigthe, representeth vnto the beholders a right pleasaunt and beautifull sighte, in the midst whearof the Lady Regent had caused a great and gorgious howse, or standing, to be made, containing

ing 250 paces in length, and abowt tenn in bredth, with xxxv great windows in the same ; whearof iij in the midſt whear ſome-what greater and higher than the reſt, and occupied the ſpace of a fair chambre, or ſeparate place, for the parfonage of moft honor to ſtand in, the fame with the reſt of the howſe, being sumtuouſlie painted and overlayd with garlands and fuellage of hearbes and trees, ſuch as the ſeafon of the year ſuffred to be moft grene ; whearin were alſo intermingled fondry ſortes of counterfaite fruites, very perfectlie made couloured. The iij greateſt windowes be-fore remembred were all over couloured with clothe of golde, and in each of them ij cuſhions of the fame to leane on. Ouer the middlemoſt of which windowes are painted curiouſlie the Prince of Spaines armes, on the right haunde ; the Frenche Queenes and the Ladye Regents on the lefte. After that the Prince and Lady Re-gent, accompanied with the other Noble-men and Ladies, were alighted at this howſe, and, each person placed according to his degree,

degree, the prepared tryumph began; for the better vnderstanding whearof, it is to be noted, that ij bandes, bothe of horse-men and footmen, in manner of ij armies, were incamped about half a mile asonder, eche parte beinge entrenched and fortified with their mounts, flankes, and other deuises, after the forme and manner of warr; having on either parte iij Ensignes of foot-men, and Gentlemen on horfback with targetts, after the manner of demilaunces; and light horsemen with targetts like hangours; xl harquebuses on horfback after the Alman fashon, .xxx men at armes well mounted, and their horses barbed; and xxijij peeces of ordinaunce. I omitt here to speake of the sumptuous trappings, the fair and costlie armour, the braue and gorgious plumages, the sondry strainge and sightlie deuises wherewith each person, according to his estate and degree, was furnished: A matter over longe for so short a discourse, andno lesse comberous to be written, then tedious to be redd. The one of these twoe armies, being all in green, bothe

bothe horsemen and footmen, and their standards and ensignes of the same, was guided and ledd by the Prince of Peermount, a Gentleman dowtles of a rare worthines, and esteemed, with some good cause, as well for his Nobilitie and estate, as for his vertues qualities, bothe of the Emperour and all other Noble persons of this Court. The other bande had to their Captain Mounfr. de Ritches, of the Emperours Chambre, and Knight of the Order; who with his men, wear apointed all in white. But of these towe incamped armies, the Prince of Spaine beinge come to his standing, as is before remembered, the Hungarians yssued first to the ——

N. B. The rest is wanting in the MSS.

The following is inserted to shew that Spiritual Quackery did not originate in the Days of OLIVER CROMWELL, as this pure spiritual Medicine is found in a MSS. dated 1579, and was a Preparation ordained by the Puritans of those Times for the Soul's Health.

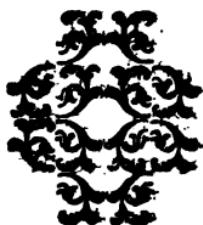
A most Holesome Medicin for the
Soule of Man.

TAKE a quart of repentaunce of Nyvie, and put thereto bothe your handfulls of fervent faithe in Christis blode, with as muche hope and charitié of the purest that you can gett or find in Gods shopp, of eche a like quantitie; and put it into a vessell of cleane conscience, and let it boile well in the fier of loue till thou seest, by the eye of faithe, the blacke some of the loue of the worlde stinke in
the

the stomach: Then skyme it of cleane with
the spone of faithfull prayers; that done,
put in the powder of patience, and take
the immaculate clothe of Christ's pure in-
nocencie, and straine it together throughe
into Christ's cupp: Then drinke it burning
hore betimes next thie harte: This done,
rest from thie beastlie conversation, vsed
in time past, vpon the bedd of Christ's pure
innocencie, and cover thee warme with as
many clothes of amendment of lief as God
shall strengthen thee to bear: That thou
maste sweat awt all the vile poison of covet-
ousnes, idolitrie, and the participation ther-
of, with all kinde of whordome, begger-
ie pride, oppression, extorcion, sedition,
vsurie, prodigalitie, fwaring, lyinge, flaunder-
inge, envying, wrathe, sects, thefte, murder,
drunkenes, glottonye, and flowthe: With
suche like sweat clean of thie harte, thie
bones, thie bodie, with all thie other pow-
res or partes of thee: And ever wash thie
harte and eyes with the pure water of humi-

hitie, myxed with the fear of God ; and laye the sweet cammamell of good conver-
fation hard to thie nose, leſt thou ſholde
ſmell more then thine owne ; and when
thou feeleſt thiſelfe altered from all theſe
aforenamed vices, take the powder of faie
well, and laie it vpon the top of thiſe
tongue, to favour thiſe mowth with all, and
the eares of the hearer ; but drinke thrife
ſoe mutche, doe well dailie, and then take
the oyle of good works mixed with the
ſame mercie that God hath willed vs to vſe,
and annoynthearwith thine eyes, thiſe ears,
thiſe lippes, thiſe hart, and thiſe hands throw-
lie, that they maie be light, nimble, quick,
and reddie to minister to the poore and
diſpersed members of Jesus Christe, even
as youe are able, or ſee occacion ; but be-
ware thoue takeſt not winde in miniftring
therof, leſt the deadlie dust of vaine glo-
rie and ipocrifie do thee mutche harme ;
and keep a good diet for thiſe head ſake,
vſe the hote brothe of hollines and righ-
teouſnes contynuallie, and feed thiſelfe
well

well with the oyle of Gods peace; and this
done, arise from synn willinglie, and walk
thicke course worthelie, and take vp Christs
crosse boldlie, and beare it thankfullie, and
thou shalt live everlastinglie.



*The Ordinances, Statuts, and Rules,
made by JOHN Lord TIPTOLFE,
Earl of Worcester, Constable of
England, by the Kings Commandement,
at Windfere, on the 29th of
March; and commanded in ELIZ.
4; to bee obserued or kept in all
Maner by Justices of Peaces Royall
within this Realme of England.*

RESERUINGE alwaies to the Queene,
and to the Lord present, the attribution
and gift of the prize, after the maner
and forme accustomed. For their de-
meritts according to the articles ensueinge:

How many waies the prize is
woone.

First, Who so breaketh most speares, as
they ought to bee broken, shall haue the
prize.

Item,

Item, Who so hitteth three times, in the
fight of the healme, shall haue the prize.

Item, who so meeteth too times, cour-
nall to cournall, shall haue the prize.

Item, Who so beareth a man downe
with stroke of a speare shall haue the prize.

**How many waies the prize shall
be lost.**

First, Who so striketh a horse shall haue
no prize.

Item, Who striketh a man, his back
turned, or disarmed, of his speare, shall
haue no prize.

Item, Who so hitteth the toile 3 times
shall haue no prize.

Item, Who so vnhealmes himselfe too
times shall haue no prize, vnles his horse
doe faile him.

How

How broken speares shall be allowed.

First, Who so breaketh a speare, between the faddle and the courtnell of the healme, shall be allowed for one.

Item, Who so breaketh a speare, from the cournall upwards, shall be allowed for too.

Item, Who so breaketh a speare, so that hee strike his adversary downe, or putt him out of his saddle, or disarmes him in such wise as hee may not runne the next course after, or breaketh his speare courtnall to cournall, shall be allowed as three speares broken.

How speares broken shall be disallowed.

First, Who so breaketh on the faddle shall be disallowed for speare-breaking.

Item,

Item, Who so hitteth the toyle once shall be disallowed for too.

Item, Who so hitteth the toyle shall, for that blow the second time, bee abated three.

Item, Who so breaketh a speare, within a foot to the cournall, shall bee adiudged as no speare broken, but a faynt attaynt.

For the prize to bee giuen, and who shall be preferred.

First, Whoso beareth a man downe out of the saddle, or putteth him to the earth, horse and man, shall haue the prize before him that striketh cournall to cournall too times.

Item, Hee that strikes cournall to cournall too times, shall haue the prize before him that strikes the sight three times.

Item, Hee that strikes the sight three times shall haue the prize before him that breaketh most speares.

Item,

Item, If there be any man that furnisheth in this wiffe, which shall be deameed to haue bidden longest in the field healmed, and to haue runne the fayrest course, and to haue giuen the greatest strokes, and to haue holpen himselfe best with his speare, bee shall haue the prize.

JOHN, WORCESTER.

At Tournay.

TWO blowes at the passage, and tenne at the ioyninge, more or leſſe as they make it. All gripings, shockes, and foule play forbidden.

How prizes, and Tournay, and barriers are to be lost.

Hee that giueth a stroke with a pike from the girdle downward, or vnder the barrier, shall winne no prize.

Hee

Hee that shall haue a cloake gantlett, or
any thing to fasten his sword to his hand,
shall haue no prize.

Hee whose sword falleth out of his hand
shall winne no prize.

Hee that stayeth his hands in fight on the
barriers shall winne no prize.

Hee whosoeuer shall fight, and doth not
shewe his sword to the Judges before, shall
winne no prize.

Yet it is to be vnderstood that the Cha-
llingers may winne all these prizes against
the Defendants.

The Mainteinets may take aide or affil-
iance of the Noblemen, of such as they
shall like best.

SONNETS

S O N N E T S

B Y

JOHN HARINGTON, Esq.

And some OTHERS, 1547.

I.

A S oft as I beholde and see
 The sov'raigne bewtie that me bownd ;
 The neare my comfort is to me
 Alas ! the fresher is my wound,

II.

As flambe dothe quenche by rage of fyre,
 And ronninge stremes consume by raine ;
 So doth the fight that I desyre
 Appearse my greif and deadly payne.

III.

Lyke as the flye that feeth the flame,
 And thincks to play her in the fyre ;
 That fownd her woe, and sought her game,
 Whose greif did growe by her desyre.

When

IV.

When first I saw those cristall stremes
 Whose bewtie made this mortal wound,
 I lytle thought, within thos beames,
 So sweete a venome to have fownde.

V.

Wherein is hidd the crewell bitt
 Whose sharpe repulse none can resist,
 And eke the spurr that straynes eache witt
 To ronne the race against his list.

VI.

But wilfull will did prick me forthe,
 Blynde Cupide did me whippe and guyde ;
 Force made me take my grief in worthe,
 My fruitlesse hope my harme did hyde.

VII.

I fall, and see myne owne decaye,
 As he, that beares flambe in his brest,
 Forgeats, for Payne, to cast away
 The thing that breadeth his unrest.

VIII.

And, as the spyder drawes her lyne,
 With labour lost I frame my sute ;
 The fault is hers the losse is myne,
 Of yll sowne seed such is the frute:

S O N N E T . II.

I.

WHEN youth had led me half the race
 That Cupids scourge did make me ronne,
 I looked backe to mee the place,
 From whence my weary course begonne.

II.

And then I saw how my desyre
 By guyding ill hadd lett my way,
 Whose eyes, too greedie of their hyre,
 Had lost me manye a noble praye.

III.

For when in sight I spent the day,
 And could not clooke my greif by game;
 The boyling smoke did still bewray
 The fervent rage of hidden flame.

IV.

And when salt teares did bayne my brest
 Wheare love his pleasaunce traynes had sowne;
 The brewt thereof the frewt opprest,
 Or that the bloomes weare sprung and blowne.

And,

V.

And, wheare myne eyes did still pursue
 The flyeng chace that was their queſt,
 Their greedie lookeſ did ofte renew
 The hydden wound within my breft.

VI.

When everye looke theife cheekeſ might ſtayne
 From deadly pale to flaminge redd ;
 By outward ſigneſ appeared playneſ
 The woe wheatwith my heart was fedeſ.

VII.

But all to late Love learneth me
 To paynt all kinde of colours newe ;
 To blynde their eyeſ that ellſ ſhould ſee
 My ſparkled cheekeſ with Cupids hew.

VIII.

And now the covert breſt I clayme,
 That worſhips Cupid ſecreatlye,
 And noniſteth his ſacred flame,
 From whence no blaſing ſparks do flye.

SONNET III.

By JOHN HARINGTON, 1543, for a *Ladie moche
in Love,*

I.

O Happie dames! that may embrace
The frewte of your delight,
Helpp to bewayle the wofull case,
And eke the heavie plight
Of me that wonted to rejoyce
The fortune of my pleasaunt choyce :
Good Ladies helpp to fill my mourning voyce.

II.

In a shipp fraught with remembraunce
Of wordes and pleasures past,
He sayles that hath in governaunce
My lyf whyle it will last;
With scalding sighes for lack of gayle,
Furthering his hope, that is his saile,
Towarde me the sweete porte of his availe,

III.

Alas! how oft, in dreames, I see
Those eyes that were my foode;
Whiche somtyme so rejoyned me,
That yet they do me good:

Whearwith

Whearwith I wake with his retourne,
 Whose absente Hambe did make me bourne,
 But when I fynde the lack, Lord ! how I mourne!

IV.

When other lovers in armes acrosse
 Rejoyce their chief delight,
 Drowned in teares to mourne my losse,
 I stand the bitter night
 In my windowe, wheare I may see
 Before the wyndes how the clowds flye,
 Lo ! what a maryner Love hath made me.

V.

And in green waves, when the salt floodd:
 Dothe ryse by rage of wynde ;
 A thoufand fancies in that moode
 Alayles my restleffe mynde.
 Now fear I drencheth my sweete soe,
 That with the spoyle of my heart did goe,
 And lefte me, but, alas ! whye did he soe ?

VI.

And when the feas wexe calme agayne
 To chace from me annoye ;
 My doubtful hope dothe cause me playne,
 So dread cutts off my joye.
 Thus ys my wealth mingled with woe,
 And of each thought a doubt doth groe,
 Now he comes, Will he come ? Alas ! no, no.

S O N N E T IV.

SO crewell pryson how could betyde alas !
 As proud Wyndfour, wheare I, in lust and joy,
 With a Kings sonne, my childishe yeares did passe,
 In greater feast then Pryams sonnes of Troye.
 Wheare eache sweete place retournds a taste full
 fowre,
 The lardge greene courts wheare we were wont
 to rove,
 With eyes cast upp unto the maiden towre,
 And easye sighes, such as folke draw in love.
 The statelye sales, the ladies bright of hewe,
 The dawnces short, long tales of great delight ;
 With wordes and lookes that tygers could but rew,
 Wheare eache of us did pleade the others right.
 The palme playe, wheare, disposed for the game,
 With dazled eyes, oft we, by gleames of love,
 Have myst the ball, and gote sight of our dame,
 To bayte her eyes which kept the leades above.
 The graveld grownd, with sleeves tyed on the helme,
 On foming horsse with swordes and frendlye
 hartes ;
 With cheare as though the one should overwhelme,
 Wheare we have fought and chased oft with
 dartes:
 With silver dropps the maydes yet spred for rewthe,
 In actyve games of nymblenesse and strength;
 Wheare

Where we did strayne, trayned by swarmes of
youth,

Our tender lymbes that yet shott upp in lengthe:
The secreat groves whiche ofte we made resownde

Of pleasaunt playnt, and of our Ladies prayes,
Recording softe, what grace eache one had fownd;

What hope of speede, what dredd of long delays,
The wyld forest, the clothed bolts with green,

Wyth raynes avalde, and swyfte ybreathed horffe,
With crye of hownds, and merrye blasts betweene,

Wheare we did chace the fearefull harit of force.
The voyd walls eke that harbourd us each night.

Whearwith, alas! revive within my brest
The sweete accorde such sleapes as yet delight;

The pleasaunt dreames, the quyet bedd of rest:
The secreat thoughts, imparted with suche trust,

The wanton talke, the dyvers chaunge of play;
The frendshipp sworne, each promesse kept so just,

Whearwith we past the wynter nights away.
And with this thought the blood forsakes my face,

The teares berayne my cheeke of deadlie hewe;
The which, as sone as sobbing sighes, alas!

Upstpped have, thus I my playnt renewe.
O place of blysse, renewer of my woes!

Geve me accompt wheare is my noble feare?
Whome in thie walls thou didst each night en-

close

To other lief, but unto me most deare?

Each

Each wall, alas! that doth my sorrow rew,
 Retournes therto a hollow sound of playnt;
 Then I alone, whence all my freedome grew,
 In prison pynge, with bondage and teffraynt:
 And with remembrance of the gretter greif,
 To banish whence I fynd my chief felief.



S O N N E T V.

Pace non trono.

I FYNDE no peace and all my warre is done,
 I feare and hope, I bourne and freeſe lyke yſe;
 I flye above the wynde, yet cannot ryſe;
 And nougħt I have, yet all the worlde I ſeaſon,
 That looſeth, nor lacketh, holdes me in pryſon,
 And holdes me not, yet can I eſcape no wyſe.
 Nor lets me leeve, nor die at my devyce,
 And yet of death it giveth none occaſion.
 Without eye I ſee, and without tongue I playne;
 I defyre to perishe, yet aſke I health;
 I love another, and yet I hate my ſelf,
 I feede in ſorrow and laughe in all my payne,
 Lykewyſe pleafeth me both death and lyf,
 And my delight is cawſer of my greif.

S O N N E T VI.

Fiamma dal ciel.

V Engeaunce muſt fall on theo, thow filthie
 whore
 Of Babilon, thow breaker of Christs fold,
 That

That from achorns, and from the water colde,
 Art riche become with making many poore.
 Thow treasons neste that in thie harte dost holde
 Of cankard malice and of myschief more,
 Than pen ean wryte, or may with tongue be tolde,
 Slave to delights that chalstitic hath soldē;
 For wyne and easē which settith all this stōre
 Uppon whoredome and none other lote,
 In shyc pallafes of strompetts yngē and olde
 Theare walks Plentie, and Belzebub thye Lorde;
 Guydes thee and them and doth thye raigne up-
 holde:
 It is but late, as wryting will recordē,
 That poore thow wearst withouten land or golde;
 Yet now bathe golde and prydē, by one accordē,
 In wickednesse so spreadid this lyf abrode,
 That it dothe stunkē before the face of God.

S O N N E T V H.

Fons in Dolor.

SPRING of all woe, O den of curstid ire,
 Scoole of errour, temple of heresye;

Thow

Thow Pope, I meane, head of hypoerasye,
 Thou and thie churche, unsaciat of defyre,
 Have all the world filld full of myserye ;
 Well of disceate, thow dungeon full of fyre,
 That hydes all truthe to breed idolatrie.
 Thow wicked wretche, Christe cannot be a lyer,
 Behold, therefore, thie judgment hastelye ;
 Thye first fawnder was gentil povertie,
 But there against is all thow dost requyre.
 Thow shamelesse beaste wheare hast thou put thie
 trust,
 In thi whoredome, or in thi riche attyre ?
 Lo ! Constantyne, that is turned into dust,
 Shall not retourne for to mayntayne thi lust ;
 But now his heires, that might not sett thee
 higher,
 For thi greate pryd shall teare thye seate, a son-
 der,
 And scourdge thee so that all the world shall won-
 der.

SONNET

S O N N E T VIII.

PLAYNE ye, myne eyes, accompanye my harte,
 For, by your fault, lo, here is death at hand !
 Ye brought hym first into this bitter band,
 And of his harme as yett ye felt no part ;
 But now ye shall : Lo ! here beginnes your smart.
 Wett shall you be, ye shall it not withstand
 With weeping teares that shall make dymme your
 sight,
 And mystic clowdes shall hang still in your light.
 Blame but yourselves that kyndlyd have this
 brand,
 With suche desyre to strayne that past your might ;
 But, sincse by you the hart hath caught his
 harme,
 His flamed heat shall sometyme make you warme.

S O N N E T IX.

I SEE my playnt with open eares
 Is heard, alas ! and lawghinge eyes ;
 I see that scorne beholdes my teares,
 And all the harme that happ can devyse.
 I see

I see my lyf away so weares,
 That I myself myself despysse;
 And mooste of all whearewith I stryve
 Is that I see myself alyve.

S O N N E T X.

THE wandring gadling in the sommer tyde,
 That fyndes the adder with his restlesse foote,
 Startes not, dismayde so suddenlye a syde,
 As did jelousye; though there were no boote.
 When that he saw me sytting by her syde
 That of my helthe is verye cropp and roote,
 It pleased me to have so faire a grate
 To stinge the wighte that wolde have had my
 place.

S O N N E T XI.

A FACE that sholde content me wond'rous well,
 Sholde not be faire but lovelye to beholde,
 With gladsome cheere all greif for to expell,
 With sobre lookes so wolde I that it sholde

Speake, withoute wordes, suche wordes as none
can tell :

The tresse also sholde be of chrisped goolde,
With witt ; and thus might chaunce I might be-
tyde,
And knytt agayne the knott that sholde not slyde.

S O N N E T XII.

L UCKE, my faire fawlon, and your fellows all,
How well pleasaunt it weare your libertie :
Ye not forsake me that faire might ye befall,
But they, that somtyme lyckt my companye,
Lyke lyce awaye from dead boddies crall,
Lo, what a profe in light adversitie !
But ye, my birdes, I sweare by all your bells,
Ye be my frendes, and so be but few else.

S O N N E T XIII.

I AM not deade, althoughe I had a fall,
The sonne retournes that was hydd under
clowde :

And

And, when fortune hath spitt owt all her gall,
 I trust good luck shall be to me allowdd.
 For I have sene a shipp into the haven fall,
 When storme hathe broke bothe mast and also
 shrowde,
 And eke the willow that stowpith withe the wynde
 Doth ryse agayne, and greater wood doth bynde.

S O N N E T XIV.

VENEMOUS thornes that be bothe sharpp and
 keene,
 Beare somtymes flowres faire and freshe of hew ;
 And poyson ofte is put in medicyne,
 And cawseth healthe, in man for to renew :
 The fyre, eke, that all consumeth cleenc,
 May helpp and hurt, and, yf that this be trew,
 I trust somtyme my harm may be my health,
 Sync evertwoe woe is joyned with some wealth.

S O N N E T XV.

CEASAR, when that the traitour of Egipte
 With th'onorable head did him present,
 Covering his gladnes, did represent

Plainte with his teares outward as it is wrytt,
 And Hannibal, eke, when Fortune him shitt
 Cleane from his raigne, and from all his intent,
 Laught to his folke whom forrow did torment,
 His crewel dispight for to disgorge and quyt.
 So chaunceth it ofte that everye passion
 Th^e mynde hydeth by colour contrarye,
 With fayned uysage, now sad, now merrye;
 Whearby'if I laught any tyme or season,
 Yt is for because I have none other waye
 To cloke my care but under sporte and playe.

S O N N E T XVI.

JOHN HARINGTON *to sweete ISABELLA MARKHAM.*

MARVAYLOUS be thie matchles gyftes of
 mynde,
 And, for thie shape, Ewrithnia rightlie growen,
 Reckles of prayse, a prayse rare in thie kynde,
 Great in desert, smal in desyre well knownen;
 A mansion meete, where Chaftitie doth dwell,
 Rype in all good, of evell the seede unsowen:
 Endued with thewse that do the rest excell,

Temp'raunce

Temp'raunce hath wonne and constancye doth
holde ;
Wisdom hath taughte that myldnes maistreth might.
I am unskild the rest howe to unfolde.
Let envious eyes deeme that by exact sight
Of bewtie, hewe, and partes of prycē untolde ;
But yet I reede thyē looke with reverent care :
Eache wighte is wise that, warned, can beware.

S O N N E T XVII.

JOHN HARINGTON *to his Mother, 1540.*

THERE was a battaill fought of late,
Yet was the slaughter small ;
The stryfe was, whether I shulde wright,
Or send nothing at all.
Of one syde were the Captaynes names
Short Tyme and Lytle Skill ;
One fought alone agaynst them bothe,
Whose name was Great Good-will.
Short Tyme enforst me in a strayte,
And bad me holde my hand ;
Small Skill also withstoode desyre,
My writing to withstand.

But Great Good-will, in shew though small,
 To wright encourag'de me,
 And to the battaile helde on still,
 No common thinge to see.
 Thus gan theise busye warriours three
 Betwene themselves to fight
 As valiauntlie as though they had
 Bene of much greater might:
 Till Fortune, that unconstant dame,
 Which rules soche thinges allwaye,
 Did cause the weaker parte in fighte
 To bear the greater swaye;
 And then the victour caused me,
 However was my skill,
 To write theise vearses unto you,
 To shew my great good-will.

*Verſes found written by the Lord Admiral
SEYMOUR the Week before he was beheaded,
1549.*

FORGETTING God to love a Kynge
 Hath been my rod or else nothyngē:
 In this frail lyfe beinge but a blaste
 Of care and ftryfe, till yt be paste.
 Yet God did call me in my prydē,
 Leste I shulde fall, and from him flyde.
 For whom he loves he muste correcē,
 That they may be of his elecē.
 Then Death haste thee, thou shalt me gaine,
 Immortallie with God to raigne.
 Lord sende the Kinge like years as Noye,
 In governinge this realme in joye;
 And after thyss frayl lyfe such grace,
 That in thy blisse he maie find place.

This unfortunate man is said to have been an excellent master to those Knights and Gentry that had served under him. In the notes to the nineteenth book of the translation of Ariostos Orlando, mention is made of a copy of verſes wrote under a picture

picture of this Nobleman, presented to Queen Elizabeth by John Harington, and hung in Somerset-House, which are here added from a copy in his own hand, dated 1567.

Upon the Lord Admiral SEYMOUR's Picture.

O F person rare, stronge lymbes and manly shafe,
 By nature fram'd to serve on sea or lande ;
 In friendshipp firme, in good state or ill happ,
 In peace headwise, in war skill, great, bolde
 hande.
 On horse on foote, in peryl or in playe,
 None couud excell, tho manie did affaie.
 A subjeete true to Kynge, a servante great,
 Friend to Gods truth, and foe to Rome's deceat.
 Sumptuous abroad for honor of the lande,
 Temp'rate at home, yet kept great state with staie,
 And noble house that fed more mouthes with meat,
 Than some advanc'd on higher steppes to stande;
 Yet, against nature, reason, and just lawes,
 His blood was spilt, guiltless, without just cause.

J. H. 1567.

The

*The Praye of six Gentile Women attending of
the Ladye ELIZAHETH her Grace, Hat-
field-House.*

I.

THE great Diana chaste
 In forest late I met,
 Who did commande, in haste
 To Hatfield for to get;
 And to you fixe a row
 Her pleasure to declare,
 Thus meaning to bestow
 On each a gifte most rare.

II.

First doth she give to Grey
 The Falcons curteſſe kind,
 Her Lord for to obey
 With most obedient mind:
 Fraught with ſuch virtues rare
 His love aye to renew,
 With Thysbe to compare,
 Or Pyramus moft true.

III.

To worthie Willoughbie
 As eagle in her flighte,

So

So shall her peircinge eye
 Both wounde and heal each wight
 That shall upon her gaze,
 And soon perceive I see
A Laura in her face,
 And not a Willoughbie.

IV.

To Markhams modest mynde,
 That Phœnix bird most rare,
 So have the Gods assynde,
 With Gryfylde to compare.
 Oh happie twyce is hee
 Whom Jove shall do the grace
 To lynke in unitie
 Such beautie to embrace !

V.

To Norwyche good and grave,
 Such sapient cares we sende
 As prudent serpents have,
 That charmer to defende :
 With knowledge in fore syghte
 Of suche thinge yet to come,
 As had Cassandra bright,
 Who told of Troye the dome,

VI.

For Saintloe dothe she saye
 So stable shall shee stand,
 As rocke within the sea,
 Or huge hill on the lande:
 Die rather with the maep
 From Hercules stout hande,
 Than once her truth disgrace,
 Yf shee therein do stande.

VII.

If Skypwyth shoud escape
 Withoute her gyfte moste rare,
 Diana woulde me hate,
 And fill my lyfe with care,
 Since in her temple chaste,
 Full high upon the wall,
 Her bowe there hangeth faste,
 Unbroke and ever shall.

VIII.

Thus have I shewed you all
 This gracious Goddesse will
 Who hathe decreed you shall
 As her own imppes live still,
 Longe in suche favour'd sorte
 Whereof Dame Fame shall blowe

Such

Such trompe of trew reporte,
As through the earthe shall goe.

N. B. These verses are founde in the hand-writing of John Harington, wh6 afterwards married one of the Ladies herein mentioned, Isabella M^tckham, to whom the Princess gave the plate from which the print is taken in the beginning of this book about 1554.



SONNET by J. HARINGTON, 1554.

I.

THE days were once, and very late,
 My harte and I might leap at large,
 Nor were we shutte within the gate
 Of loves desyre, nor tooke no charge
 Of what myghte greife, or did perteyne
 To rack the mynde with ceasles Payne.

II.

I heedede not or taunte or toyse,
 Nor pin'd to see them frown or smyle,
 Their woes I mock'd and scorn'd their joyes,
 I shunn'd their frawdes, and cunning wyle,
 Then to myself I often smyl'd,
 To think how love had such beguyld.

III.

Thus, in the net of my conceite,
 I masked forthe amonge the sorte
 Of such as fedde upon the bayt
 That Cupid layd for his disporte,
 And ever, as I sawe them caughte,
 In wanton waye I thereat laught.

IV.

Till at the last, when Cupid spy'd
 My scornful will and spightfull use,
 And saw I pafs'd not those were tyed,
 If so myself might live still loose,
 He sett himselfe to lye in waite,
 And in my waye he caste a baite.

V.

Such one as never Nature made
 (I dare well say) but her alone ;
 Such one she was as myghte invade
 An hearte more harde than marble stome :
 Such one she is I know it right,
 Nature her made to shew her myght.

VI.

Then as a man in strange amaze
 All use of reason far awaye,
 Did I begin to stare and gaze,
 Nor could my folly brooke delaye ;
 For, 'ere I had the witt to looke,
 I swallowd up bothe bayte and hooke.

The HOSPITABLE OAKE.

I.

ERST in Arcadia's londe much prais'd was found
 A lustie tree far rearing t'ward the skie,
 Sacred to Jove, and placed on high grounde,
 Beneath whose shade did gladsome shepherds hie,
 Met plenteous good, and oft ware wont to shunne
 Bleak winters drizzle, summers parching sunne.

II.

Outstretch'd in all the luxurie of ease,
 They pluck'd rich mistletoe of virtue rare ;
 Their lippe was temptede by each kindlie breeze,
 That wav'd the branch to proffer acorns fair ;
 While out the hollowd root, with sweets inlaide,
 The murm'ring bee her daintie hoard betrayde.

III.

The fearless bird safe bosom'd here its neste,
 Its sturdie side did brave the nipping'e winde,
 Where many a creeping ewe mought gladlie reste ;
 Warme comforte here to all and ev'ry kinde ;
 Where hunge the leaf well sprint with honey dew,
 Whence dropt their cups, the gamboling fairie
 knew.

A a 2

But

IV.

But ah ! in luckles day what mischief 'gan
 'Midst fell debate, and madd'ning revelrie,
 When tipſie Bacchus had bewitched Pan,
 For sober swains so thankles neer mought be ;
 Tho' passinge strange—twas bruted all arounde,
 This goodlie tree did shadowe too much grounde.

V.

With much despight they aim its overthrow,
 And forrie jestes its wonted giftes deride,
 How 'snaring birdlimes wade of mistletoe ;
 Nor trust their flocks to shelter 'neath its fide ;
 It drops chill venom on our ewes, they cry,
 And subtle serpent at its root doth lie.

VI.

Eftsoons the axe doth rear its deadlie blowe,
 Arounde dothe echo bear each labouringe stroke ;
 Now to the grounde its loftie head doth bowe,
 Then angry Jove aloud in thunder spoke,
 On high Olympus next mine tree I'll place,
 Heav'n's still unscann'd by ſuch ungrateful race.

The foregoing Verses were written on the Lord Admiral SEYMOUR after his being beheaded. The great State and Magnificence of his Table justly intitled him to such a Compliment. The quaint Phraseology in the original Copy occasioned some Liberties to be taken with it, which the candid Reader is desired to excuse, as the present Form is but little different in Sentiment from the Original. The MSS. is dated 1564, some Years after his Death, but probably it was wrote on the Occasion of his Execution.

ELEGY wrote in the Tower by JOHN HARRINGTON, confined with the Princess ELIZABETH, 1554.

I.

THE lyfe is longe that lothsomely dothe last,
 The doleful days draw slowly to their date,
 The present pange, or painful plague, scarce past,
 But some new greif, still green, doth marr our
 state ;

In all we find 'midst this worlds storne and stryfe,
Sure death is sweete that shertythe such a lyfe.

II.

The plefaunte years that some so swifelyc runne,
The merrie daies to end so faste that fleete,
The riot-night which day draws on so soone,
The happie hours which more do misse than
meete ;
Do all consume lyke snow kyss'd by the sunne,
And death soon ends all that vain lyfe begunne.

III.

Death is a porte whereby we pafs to joye,
Lyfe is a lake that drownethe all in payne ;
Death is so deār it killeth all annoye,
Lyfe is so lewd that all it yeilds is vayne.
For, as by lyfe to bondage man was broughte,
Even so by deathe all freedom too was wroughte.



SONNET *wrote in the Tower, 1554.*

I.

WHEN I looke back, and in myself beheld
 The wandring waies that youthe coud not
 descrie,
 And see the fearful course that youthe did holde,
 And meet in mynde eache steppe I stray'd awrye,
 My knees I bow, and from my harte I call,
 My God, forget youthe's fawlte and follies all.

II.

The humble harte hath dawntede the proud mynde,
 Knowledge hath geven ignorance the fall,
 Wysdom hath taught what folly coud not find,
 And age hath youthe, his captive, brought in thrall.
 Wherefore I praye, O Lord of lyfe and truth !
 Cancel those crymes committed in my youthe.

III.

Thou that didst grant the wise kynge his request,
 Thou that of grace didst bring the blinde to sight,
 Thou that forgav'ſt the wounding of thy brest,
 Thou that in favour cam'ſt the worlde to lighte ;
 Thou only good dispenser of all grace,
 Wype out the guilte that grew in youthe's green race.

But

IV.

But now since hope by grace with doubtles mynde
 Dothe presse to Thee by pray'r to affuage thyne
 ire,

And since, with truste to speede, I seeke to finde,
 Waitinge, through faythe, to attain this just de-
 syre,

Lorde! mynde no more youfhe's error nor unskill,
 But able age to doe thyne holie wyll.



A Descrip-

A Description of T Y M E.

*The Book in which this is found bears Date 1564, a
Manuscript.*

I.

UPON the hill Olympiade,
Where Hercules begonne,
First myghtie theetress to be made,
Wheare noble deeds weare done.

II.

Depayntede theare with pencil fine,
At lardge aboute the same
There saw I stande hymself Syr TYME,
And at his back Dame FAME.

III.

In charret shynynge sonnyfhe bright
Thys syre sat on throne,
Ydrawne with wylde harte fresh and whyght,
Well seeminge they had flowne.

On

IV.

On whiche thys winged gode he went
 The whole worlde for to veiwe,
 Each creature how his tyme had spente,
 A note to take anewe.

V.

And with him, as I said before,
 He brougght tryumphante FAME,
 For to rewarde RENOWNE the more
 Whoso deservede the fame.

VI.

Thus hastinge over holte and hyll,
 Firste gan he them beholde
 That toyl and travaile ever styll;
 To whom Syr TYME thus told :

VII.

In sweate of browes, you sympyle men,
 Whyle lyfe in you remaynes,
 Haste on, and your rewarde be, then,
 Your travail for your pains.

VIII.

In princelie pallace prudlie pyght,
 Syr TYME a whyle gan stay;

For

For theare Came FAME would view aright,
How each one spent the day.

IX.

Theare fownde they prest a noble bande,
In armour bright and brave ;
On startlynge steedes with staves in hand,
Nought else but tyme they crave.

X.

In lustie lyfes at lardge they lay
On bold rebatant blowes ;
The Knyght on courser 'gyns to swaye,
And to the grownde he goes,

XI.

Hym to receave, then cometh faste
Another, to wynne prayse ;
Amonge the worthies to be placed,
He stryves at all assayes,

XII.

To whom Dame FAME, with smyling grace,
Gave thanckes unto them then ;
And in their syght, before each face,
Their prayses did slice pen.

Then

XIII.

Then said Syr Tyme, beholde herebye
 A nombre infinite
 Of idle ones, lo ! wheare they lye,
 Lyving in foule delyght.

XIV.

Cut off their tyme, FAME cryed then,
 Who so consume their dayes ;
 Suche slothfull race of sluggish men
 Nought worthie are of prayse.

XV.

Then glyded forth thys great god Tyme,
 Till he approchede neare
 A multitude of men divyne,
 'Twas heaven suche to heare.

XVI.

For, of each science callede seaven,
 A nombre there were mett,
 Wyth faces fixed up to heav'n,
 Whose hartes wear firmlie fett.

XVII.

In studie onlie tyme to spende,
 Knowledge aye to encrease;

No

No envious cares gan them offend,
Ne sought they worldlie prayse.

XVIII.

Among which blefyde people good,
Wynth heavenlie harp in hande;
Sweet Orpheus, lo ! that glee man stood
Trew musycke thear he fckan'd.

XIX.

In tyme and tune with notes aye new,
J^EHHOVA's prayse he sange;
So did the rest with reason due,
Wheareof the whole earth range,

XX.

Of tyme well-spent, said Syr FYME then
To ev'ry one by name,
Receave you shall, you mortal men,
For this—immortal Fame.

XXI.

Then stretcht he out his golden plumes
Forthwith to take his flight;
Both wynd and weather he consumes,
And soon fades out of sight.

Vox. M^r:

B b

Where

XXII.

Where I, and manie a mazede man,
Remayneſt ſtyll in place,
To ſee hereafter, yf we can,
And veiw Tyme's golden face.



A SONNET made on ISABELLA MARK-HAME, when I firſte thought her fayer as ſhe flood at the Princess's Windowe in goodlye Attire, and talkede to dyvers in the Courte-Yard.

From a MS. of JOHN HARINGTON, dated 1564.

I.

WHENCE comes my love, O hearte, diſclose,
 'Twas from cheeks that ſhamed the roſe;
 From lipps that ſpoyle the rubies prayſe;
 From eyes that mock the diamond's blaze.
 Whence comes my woe, as freely owne,
 Ah me! 'twas from a hearte lyke ſtone.

II.

The bluſhyng cheek ſpeakes modeſt mynde,
 The lipps beſtitng wordes moſte kynde;
 The eyf does tempte to love's deſyre,
 And ſeems to ſay, 'tis Cupid's fire;
 Yet all ſo faire, but ſpeakē my moane,
 Syth noughe dothe ſaye the hearte of ſtone.

III.

Why thus, my love, so kynde bespeake,
 Sweet lyppe, sweet eye, sweet blushyng cheeke,
 Yet not a hearte to fave my paine,
 O Venus, take thy giftes again ;
 Make not so faire to cause our moane,
 Or make a hearte that's lyke our owne.



Thys

*Thys Verse was made in 1567, on a moste stonie
hearted Mayden who did surelie beguyle the
noble Knyghte, my true Friende, and who
did much greive thereon, even to his Deathe:
On which dire Mythappe she starvede her, and
kepte hidden from every Eye till her owne
Deathe fell oute some little Space of Tyme
from the good Knyghtes lamentable End.*

*O maydens, prove more kynde,
Who starve their love, may starving finde.*

J. H. MSS. 1564.

I.

WHY didst thou raise such woeful wayle,
And waste in briny tears thyne dayes;
Cause shée, that wont to flout and rayl,
At last gave proof of woman's waies ?
Shee did, in soothe, display the hearte
That mought have wroughte thee greater smarte.

II.

Why thanke her then, not weepe or mone,
Let others guarde their careles hearte;

B b 3

And

And praise the day that thus made knowne
 The faithles hold on woman's art.
 Their lipps can gloze and gain such roote,
 That gentle youthe hathe hope of fruite.

III.

But, ere the blossom faire dothe rise,
 To shoot its sweetnes o'er the taste,
 Creepeth disdain in canker-wife,
 And chilling scorne the fruit dothe blaste.
 There is no hope of all our toyld,
 There is no fruite from suche a soyl,

IV.

Give o'er thy playnt, the danger's o'er,
 Shee might have poyson'd all thyne lyfe;
 Such wayward mynde had bred thee more
 Of sorrowe, had shee prov'd thy wife.
 Leave her to meet all hopeless meed,
 And bleſſ thyſelf that ſo art freed.

V.

No youthe ſhall ſue ſuch one to winne,
 Unmark'd by all the ſhyning fair,

Save

Save for her pride and scorn, such sinnes
 As heart of love can never bear :
 Like leafless plant in blasted shade,
 So liveth shee a barren mayde.



Verses by Sir THOMAS WYAT.

MARVELL no more althoe,
The songes I singe do mone;
For other lyfe then woe
I never proved none.

And in my hart also
Ys graven, with lettres deepe,
A thousand fighes and moe,
A floode of teares to weepe.

How may a man in smart
Fynde matter to reioyce?
How may a mourning hart,
Sett forthe a pleasant voyce?

Play who that can that part,
Needs must in me appeare

How

* Father to him who was executed in the Reign of Queen MARY, for Rebellion; this Sir THOMAS has been mentioned with Respect, as a Poet, by MR. GRAY; but the Editor of this Specimen begs the Reader to excuse inserting these Petit Pieces, which probably were the First-fruits of his Muse.

How Fortune overthwarte
Doth cause my mourning cheere.

Perdie, theare is no man,
Yf he never saw fight,
That perfectlye tell can
The nature of the light.

Alas! how shuld I than
That never taste but fowre,
But do as I began
Continuallye to lowre?

But yet, perchaunce, some chaunce,
May chaunce to chaunge my tyme;
And, when suche chaunce doth chaunce,
Then shall I thank Fortune.

And, yf I have suche chaunce,
Perchaunce, ere it be longe,
For suche a pleasaunte chaunce,
To singe some pleasant songe.

By the Earl of ROCHFORD.

In Manuscript, dated 1564.

I.

MY lewt, awake, performe the laste
 Labour that thou and I shall waste,
 And ende that I have nowe begunne ;
 For, when this songe is sung and past,
 My lewt, be still for I have done.

II.

As to be heard wheare carts is none ;
 As lead to grave in marble stome ;
 My songe may pearce her heart astone :
 Shuld we then sighe, or singe, or mone ?
 No, no, my lewte, for I have done.

III.

The rocks do not so cruellye
 Repulffe the waves contynuallye
 As she my sute and affection ;
 So that I am past remedie,
 Whearbye my lute and I have done.

Vengeance

IV.

Vengeance shall fall on thic disdayne,
 That makest but game on earnest payne.
 Thinck not alone vnder the sonne
 Vnquytē to cause thie lovers playne.
 Althoughe my'lute and I have done.

V.

Perchaunce they lye withered and olde,
 The winter nightes that are so colde,
 Playninge in vayne vnto the moone;
 Thie wishes then dare not be tolde;
 Care then whoe liste, for I have done.

VI.

And may chaunce thee to repent
 The tyme that thou hast lost and spent
 To cawse thic lovers sighe and swone;
 Then shalt thou know bewtie but lent,
 And wishe and want as I have done.

VII.

Now cease, my lewte, this is the last
 Labour that thou and I shall waste,
 And endid is that we begunne;
 Now is this songe both fungē and past,
 My lewte, be still, for I have done.

By

By Sir THOMAS WYAT.

I.

ONCE, as me thought, Fortune me kist,
And bad me aske what I thought best;
And I shuld have it as me list,
Thearwith to sett my heart at rest.

II.

I asked nought but my deere hart
To have for evermore myne owne;
Then at an end woere all my fmaie,
Then shuld I needs no more to mone.

III.

Yet, for all that, a stormy blaste
Had overturne this goodlys day;
And Fortune seemed, at the laste,
That to her promise she said nayes.

IV.

But, lyke as one out of dispaire
To suddaine hope revyved, I,
Now Fortune shewith her selfe so fayre
That I content me wonderfyle.

My

V.

My moste desyre my hand may reache,
 Mye will is allwaye at mye hand ;
 Me neede not long fer to beseeche
 Her that hath powre me to commaunde.

VI.

What earthlye thinge more can I crave ?
 What wolde I wishe more at my will ?
 No thinge on earthe more wolde I have
 Save that I have to have it still.

VII.

For Fortune hath kept her promise
 In graunting me my moste desyre ;
 Of my suffraunce I have redresse,
 And I content me with mye hyre.



To ISABELLA MARKHAM, 1549.

LYKE as the rage of rayne
 Fylls ryvers with excesse;
 And as the drowght agayne
 Doth make them lesse and lesse:
 So I both fall and clyme,
 With no and yea somtyme.

As they ryse hye and hye,
 So doth encrease my state;
 As they fall drye and drye,
 So doth my wealth abate:
 As yea is match'd with no,
 My wealth ys myxt with wo.

As nothing can endure,
 That lyves and lacks relief;
 So no state may stand sure,
 Where chaunge doth rayne as Chief:
 Wherfore I must entend
 To bow, when others bend.

And, when they laugh, to smyle,
 And, when they weepe, to wayle;
 And, when they crafte, begyle,
 And, when they fight, assayle:

And

And thynck there ys no chaunge
 Can make them seeme to straunge.

Oh ! moste vnhappy state,
 What wight may kepe such coorse,
 To love that he shuld hate,
 Or else to do moche worste :
 Theise be rewardes for suche
 As lyve and loye to moche.



JOHN HARYNGTON to ISABELLA MARKHAM, 1549.

QUESTION.

A LAS! I love yow overwell,
 Myne owne sweete deere delygte ;
 Yet, for respects, I feare to tell
 What moves my trobled spryghte :
 What workes my woe, what breedes my smarte,
 What woundes myn harte and mynde,
 Reason restrayns me to emperte
 Such perylls as I fynde.

ANSWER.

If present peryll reason fynde,
 And hope for helpe doe haste ;
 Vnfolde the secretts of yowr mynde,
 Whyls hope of helpe may take.
 And I will ease yowr Payne and smarte,
 As yf yt weare myne owne ;
 Respects and perylls put aparte,
 And let the truthe be knowne.

QUESTION.

The wordes be sownde, the sownde ys sweete,
 The sweete yecldes bounte free ;

Noe

Noe wyghte hath the worthe to yeelde meed meete
 For grace of suche degree :
 Now, sythe my playnte dothe pytie move,
 Grawnt grace that I may taste
 Suche ioys as angells feele above,
 That lovingly may last.

ANSWER.

I yeeld with harte and wylling mynde.
 To doe all yow desyre ;
 Doubtinge noe deale suche faythe to fyndē
 As suche trusfe dothe requier :
 Now yow have wealthe at yowr owne will,
 And lawe at yowr owne luste,
 To make or mar, to save or spill ;
 Then be a Conquerour iuste.

ANSWER.

Fyrste shall the sunne in darknes dwell,
 The moone and starrs lacke lyghte,
 Before in thoughte I doe rebell
 Agaynst my lyves delyghte :
 Tryed ys my trusfe, knowne ys my truthe,
 Yn tyme, my swēete, provyde,
 Whilest bewtie florishe in thine yowthe,
 And brethe in me abyde.

Jo. HAR.

C c 3

JOHN

JGHN HARYNGTON to his Wyfe, 1564.

YF dutye, wyf, lead thee to deeme
 That trade moste fyt I hold most deere,
 Fyrst, God regard, next me esteeme,
 Our chyldren then respecthow neare.

Our house bothe sweete and cleanly see,
 Ordre our fare, thy maydes kepe short ;
 Thy mirth with mean well myxed be ;
 Thy courtesse partes in chaste wyse sorte.

In sober weedes Thee cleanly dresse ;
 When ioyes me rayse, thy cares downe cast
 When greises me greve, thy solace cease ;
 Who so me frynds, frynd them as fast.

In peace geve place, what so I saye ;
 A parte complayne, yf cawse thow fynde ;
 Let lybrall lypps'no trust bewray,
 Nor ielous humour Payne thy'e mynd.

If I thee wronge; thie greifes vnfolde ;
 Yf thow me vex, thine errour grawnt;
 To seeke straunge toyles be not too bold ;
 The stryfleſſe bedd no jarres may haunt.

Small sleape and early prayer entend;
 The idle lyf, as poyson, hate;
 No credyte lyght nor moche speache spend;
 In open place no cawfe debate.

No thwarts, no frownes, no grudge, no stayf;
 Eschew the badd, embrase the best;
 To trothe of worde joyne honest lyf,
 And in my bosome bayld thye nest.



Verſes by the Princess ELIZABETH.

I.

THIS is joye, this is true pleasure,
If we best things make our treasure,
And enjoy them at full leasure,
Evermore in richest measure.

II.

God is only excellent,
Let up to him our loue be fent,
Whose desires are set or bent
On ought else, shall much repent.

III.

Theirs is a most wretched case,
Who themselues so far disgrace,
That they their affections place
Upon things name uile and base.

IV.

Let us loue of heauen receave,
There are ioyes our harts will heave
Higher then we can conceave,
Aud shall us not fayle nor leave.

Earthly

V.

Earthly things do fade, decay,
 Constant to us not one day ;
 Suddenly they pafs away,
 And we can not make them stay.

VI.

All the uast world doth conteyne,
 To content mans heart, are mayne,
 That still justly will complayne,
 And unsatisfyde remaine.

VII.

God most holy, high, and grete,
 Our delight doth make compleate,
 When in us he takes his seate,
 Only then we are replete.

VII.

Why should uain joyes us transport,
 Earthly pleasures are but shorte,
 And are mingled in such forte,
 Greifs are greater then the sporte.

IX.

And regard of this yet haue,
 Nothing can from death us saue,

Then

Then we must unto our graue,
When we most are pleasure's slave.

X.

By long use our soules will cleave
To the earth : then it we leave ;
Then will cruell death bereave,
All the joyes that we receiue.

XI.

Thence they goe to hellish flame,
Ever tortur'd in the same,
With perpetuall blott of name,
Flowt, reproach, and endless shame.

XII.

Torment not to be exprest,
But, O then ! how greatly blest,
Whose desires are whole addrest,
To the heauenly thinges and best.

XIII.

Thy affections shall increase,
Growing forward without cease,
Euen untill thou dyeſt in peace,
And injoyest eternall eaſe.

When

XIV.

When thy hart is fullest fraught
 With heauens loue, it shall be caught,
 To the place it loued and sought,
 Which Christs precious bloud hath bought.

XV.

Joyes of those which there shall dwell,
 No hearte thinke, no toungue can tell;
 Wonderfully they excell,
 Those thy soule will fully swell.

XVII.

Are these things indeed eu'en foe?
 Doe I certainly them know,
 And am I so much my foe?
 To remayne yett dull and flowe?

XVIII.

Doth not that surpassing joy,
 Euer freed from all annoy,
 Me inflame? and quite destroy
 Love of euery earthly toy.

XIX.

O how frozen is my heart,
 O my soule how dead thou art,
 Thou,

Thou, O God, we maye impart,
Wayne is humane strength and art.

XX.

O, my God, for Christ his sake,
Quite from me this dulness take;
Cause me earths loue to forsake,
And of heauen my realm to make.

XXI.

If early thanks I render thee,
That thou haft enlightened me,
With such knowledge that I see,
What things most behooffull bee.

XXII.

That I hereon meditate,
That desire, I finde (though late)
To prize heauen at higher rate,
And these pleasures wayne to hate.

XXIII.

O enlighten more my sight,
And dispell my darksome night,
Good Lord, by thy heauenly light,
And thy beams most pure and bright.

Since

XXIV.

Since in me such thoughts are scant,
 Of thy grace repayre my want,
 Osten meditations grant,
 And in me more deeply plant,

XXV.

Worke of wisedome more desire,
 Grant I may with holy ire,
 Slight the world, and me inspire,
 With thy love to be on fire.

XXVI.

What care I for lofty place,
 If the Lord grant me his grace,
 Shewing me his pleafant face,
 And with joy I end my race.

XXVII.

This is only my desire,
 This doth set my hart on fire,
 That I might receave my hyre,
 With the saints and angels quire.

XXVIII.

O my soule of heauenly birth,
 Doe thou scorn this basest earth,

Place not here thy ioy and wirth,
Where of bliss is greatest dearth.

XXIX.

From below, thy mind remoue,
And affect the things aboue ;
Sett thy heart and fix thy loue,
Where thou truest joyes shalt proue.

XXX.

If I loue things on high,
Doubtless them inioy shall I,
Earthly pleasures if I try,
They pursued faster fly.

XXXI.

O Lord, glorious, yet most kind,
Thou hast these thoughts put in my mind,
Let me grace increasng find,
Me to thee more firmly bind.

XXXII.

To God glory, thanks, and praise,
I will render all my dayes,
Who hath blest me manie wayes,
Shedding on me gratiouse rayes.

XXXIII.

To me grace, O father, send,
 On thee wholly to depend,
 That all may to thy glory tend,
 Soe let me live, soe let me end.

XXXIV.

Now to the true eternall king,
 Not seen with human eye,
 The mortall only wise true God,
 Be praised perpetually.

This was written by Elizabeth, daughter of King James, 1609, and given to Lord Harington, of Exton, her Tutor.

*The Monks Hymn to Saun'e Satan, chauntede
daily in their cells, till goodlie Kynge HEN-
RY spoyled their Singing, 1546.*

O Tu qui dans oracula, scindis cotem novacula,
Da nostra ut tabernacula, lingua canant ver-
acula,
Opima post jentacula, hujusmodi miracula,
Sit semper plenum pœculum, habentes plenum loqu-
lum.
Tu serva nos ut specula, per longa et læta sœcula,
Ut cleris ut plebecula, nec nocte nec de cula,
Curent de ulla recula, sed intuentes specula,
Dura vitemus spicula, jacentes cum amicula,
Quæ garrit ut cornicula, seu tristis seu ridicula,
Tum porigamus oscula, tum colligamus floscula,
Ornemus ut cœnaculum, et totum habitaçulum,
Tum culy post spiraculum, spectemus hoe specta-
culum.

N. B. The music of this hymn is a canon in what the musicians call Sub Diapason and Diatefferon, a practice peculiar to the Learned in that period of time, when Tallis flourished, whose works abound in such laboured compositions; and no wonder his scholars adopted the manner of their Master, who was so truly excellent.

Letter

*Letter from Prince HENRY, Son to King
JAMES the First, to JOHN Lord HARING-
TON, Baron of EXTON. 1609.*

My Good Fellow,

I HAVE here sente you certain matters of ancient sorte, which I gained by searche in a musty vellome booke in my fathers closet, and as it hathe great mention of your ancestry, I hope it will not meet your displeasure. It gave me some paines to reade, and some to write also; but I have a pleasure in over-reaching difficult matters. When I see you, and let that be shorlie, you will find me your better at Tennis and Pike.

Good Fellow, I restre your freind,

H E N R Y..

NOTE.—Your Latin epistle I much esteem, and will at leisure give answer to*.

* The correspondence between these youths is to be found in Dr. Birch's life of Prince Henry.

H A R I N G T O N,
 A L I A S
 H A V E R I N G T O N.
 B A R O N S.*

THIS family at first assumed their first name from Haverington, in Com Cumberland, which Lordship they did most anciently possess, and held till the heir female thereof married to the Lord Bonvile; yet their chief seat was at Aldingham, in Com Lanc. where they resided from King Edward the first's time, which manor of Aldingham, came to Robert de Hareington, by the marriage of Agnes, the sister and heir to William de Cranefield, son and heir of Richard de Cranefield, by Alice his wife, sister and heir to Michael Flameng; that family of Flameng, having formerly been Lords thereof.—To this Robert and Agnes

* This account Dugdale has given in his *Baronagium*.

Agnes succeeded John de Harrington, who, in 34 Edward the first, (amongst the rest of those stout young soldiers which were then to attend the King on his expedition into Scotland, received the honour of knighthood with Prince Edward, at the feast of Pentecost; the same year, by bathing, and other sacred ceremonies; and in 4 Edward II. had summons to fit himself with horse and armes, and to be at Carlisle on the morrow of All Souls-day, thence to march against the Scots. In 12 Edward II. this John obtained a charter for free warren in all his demesne lands within his Lordships, of Dustwyste, in Com Ebor, and Thirnwe, in Com Lanc. and in 14 Edward III. had the like charter for free warren at his manor of Wytherstak, in Com Westmoreland, with licence to impark six hundred acres of wood, moor, and marsh, within the precincts of Aldingham, in Com Lanc. In 20 Edward III. being of the retinue with William D'Eincourt, he assisted him in the defence of the marches towards Scotland; and having been summoned by Parliament among the Barons of this realm, from

from 18 Edward II. till 21 Edward III. died the same year, leaving John de Harington, his grandson, (viz. son of Robert by Elizabeth, one of the sisters and co-heirs of John de Multon, of Egremond) his next heir; being then seized of the manor of Ulvereston, in Com Lanc. which John departed this life upon Monday next after the feast of St. Augustine, in 37 Edward III. being then seized of the third part of the manor of Multon, in Com Lanc. also of the manors of Aldingham, Thyrnum, and moiety of the manor of Ulvereston, in Com Linc. Likewise of the manor of Austwyke, in Com Ebor, and of the manors of Millum, Mosearghe, Haverington, with its members, and third part of the manor of Egremond, in Com Cumbriæ, leaving Robert, his son and heir, six years old, who in 51 Edward III. making proof of his age, and doing his homage, had livery of his lands, lying in Com Cumb. Ebor, and Linc. This Robert in 1 Richard II. residing at Aldingham, received the honour of knighthood at the coronation of that king, being employed

ployed into the parts of Calais, in France,
 the same year in his service, and having
 beyn summoned to Parliament from 1 Rich-
 ard II. till 4 Henry IV. departed this life
 upon Friday next after Ascension-day, in 7
 Henry IV. being feized of the manors of
 Aultwyke, in Com Ebor, Aldingham, Thyr-
 num, and moiety of the manor of Ulver-
 ethon, in Com Lanc. the third part of the
 manor of Egremond, the third part of the
 town of Morton, and moiety of the ham-
 let of Arleden, in Com Cumb. And of
 the inheritance of Isabel his wife, daughter
 and co-heir to Sir Nigel Larynge, knight
 of the garter) of the manors of Trenwet,
 in Com Cornub, West Ashford, Bremond,
 Knafton, and Beaupoder, in Com Devon,
 Thurstriston, Hall, in Hakedone, in Com
 Suffolk, and Porlock, in Com Somers.
 leaving Sir John Harington, knight, his son
 and heir, twenty-two years of age, who,
 thereupon doing his homage, had livery of
 all these lands, which Sir John was in that
 expedition made into France, in 3 Henry
 V. and in 4 Henry V. being retained by
 indenture

indenture to serve the King, in those wars, received two hundred ninety-five pounds in hand, towards his wages, upon that account. But the next ensuing year purposing to travel into foreign parts, he declared his testament, June 8, 1417, (5 Hen. VIII.) thereby bequeathing his body to be buried wheresoever he should happen to die, and gave to Elizabeth, his wife, the one half of all his silver vessels; after which he lived not a year, for the probate of that testament bears date 27 April, next ensuing: To whom succeeded William Harington, (the 115th knight of the noble order of the garter, from the institution) his brother and heir; which Sir William, in 10 Henry IV. was constituted sheriff of Yorkshire, and Governor of the castle of York; and in 4 Henry V. was by indenture retained to serve the King in his wars of France, with thirty men at arms, and sixty archers, and arrived with him in Normandy, 1 August. And in 5 Henry V. being again in those wars of France, he obtained licence to found a chantry for one priest to celebrate Divine

Divine Service daily in a certain chapple, in the parish of Leeds, in Com Ebor, there to pray for the good estate of himself during this life, and for the soul of himself, after his departure hence, and the souls of his ancestors; likewise for the soul of Robert Nevile of Hornby, and all the faithful deceased, in relation to his wife Margaret. For the maintenance of which priest, certain lands lying in Holbeck, in the parish of Kirby, super Werf, were thereupon amortized. And in 6 Henry V. had livery of all those lands lying in the counties of Ebor, Cumb. Lincoln, Lanc. and Bedf. which descended to him by the death of Sir John, knight, his brother, his homage being respited, which he performed in 8 Henry V. and in 10 Henry V. was again made Sheriff of Yorkshire. So likewise, in 1 Henry VI. and 7 Henry VI. and 31 Henry VI. was in the wars of France. This William married Margaret the sister of Thomas, son of Sir Robert Nevil, of Hornby, knight, and having been summoned to parliament from 8 Henry V. until 15 Henry VI.

VI. departed this life, 10 Martii, 36 Hen. VI. being then seized of the manors of Harington, and Arladon, with the third part of the manor of Egremond, and fifth part of the manors of Morton, in Com. Cumberland; leaving William Bonvil, junior, son of Elizabeth, his daughter, (who married William Lord Bonvil, and died in his life-time) at that time sixteen years of age, his next heir. Their seat was at Chuton, in Com. Somers. being Barons thereof. Baron Harington, the grandson, was slain at the battle of Wakefield. Cecilia, the grand-daughter, married Thomas Marquis of Dorset.—Here ended the Barons of the family.

F I N I S.

